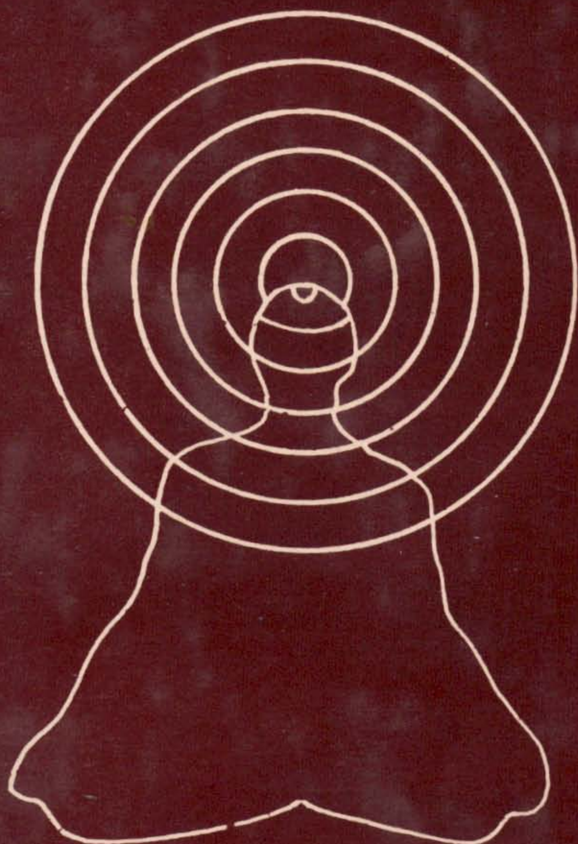
STUDIES IN TANTRA YOGA



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PREFACE

The distinguishing feature of Indian Philosophy in general is its pragmatic approach towards the problems of human life. It does not rest with merely postulating a metaphysical theory, it also formulates a way to reach the Supreme Goal in life. Every school of Indian thought, therefore, prescribes a mode spiritual discipline commensurate with its own conception of the ultimate Reality, and this is given the name of Yoga. The Yogic discipline thus constitutes an integral aspect of the metaphysical theory of all schools of Indian thought.

There were different schools of Yogic thought in the pre-Patañjali era, though very little is known about them due to non-availability of literature pertaining to them. Therefore Patañjali is given the credit of systematising concepts relating to Yogic practices that were formulated before him as well as providing the necessary metaphysical background. The yogic discipline prescribed by him became so popular with the people that the then prevailing other modes of spiritual discipline could not gain currency. Hence, the system of Yoga became synonmons with Pātañjala Yoga darśana.

The discoveries made by archeologists at the different prehistoric sites like Mohenjodaro, Harappa, Kalibangan, Lothal etc. reveal that the people practised some kind of yoga even in the pre-historic times as is evident from of the seals found there. The Tāntric tradition which appears to have some connection with the Atharvaveda, to did exist in the form of cults in the beginning in which various modes of spiritual discipline dominated. The metaphysical theories in support of the spiritual goals visulised by the practioners of the Tantra Yoga developed much later which is evident from the fact that the available Tāntric literature is of much later date. It is significant to note that most Tāntric texts pay more attention to the depiction of kriyā aspect, the practical aspect—a fact which supports our hypothesis that the Tāntric tradition, both Śaiva and Śākta, pre-

vailed in the beginning only in the form of cult.

As a student of Indian Philosophy and religion, I was attracted towards the study of Tantra Yoga while doing research on the spiritual discipline according to the Kāśmīra Śaivism under the supervision of late Mahamahopādhyāya Dr. Gopinath Kaviraj, a well known savant and exponent of Tāntricism. I studied some Tāntric texts with him which gave me insight to the mysteries of Tantra Yoga and inspired me to continue my study of the Śaiva and Śākta Tantras which have many things in common.

In this book I have chosen to highlight a few important aspects related to the Tantra Yoga e.g. the concepts of the Highest Spiritual Reality, man and his nature, the theory of Guru, Divine Grace, initiation, Highest Goal etc. which are important for a student of philosophy of religion. I have refrained from giving details of the Tāntric practices which are generally kept concealed lest these should be misused. The Tāntric texts are generally replete with such descriptions. My approach to the Tantra Yoga has been intellectual and academic, hence I have tried to throw light on the philosophic implications of the various yogic practices and to unravel mysteries contained therein. I have relied more on such Tāntric texts as the Mālinīvijayottara Tantra, the Svacchanda Tantra, the Vijñānabhairava Tantra, the Netra Tantra, the Tantrāloka and the Tantrasāra as these give the metaphysical details underlying the Tantra Yoga.

I have also made an attempt to give a brief account of the extent of Tāntric literature in the first chapter entitled Tantra, its meaning, scope and extent. Vast Tāntric literature was produced under the Śaiva and Śākta tradition but unfortunately most of it is either lost or unpublished.

I have used Sanskrit terms frequently but reluctantly for want of suitable synonyms in English. The Tantras lean heavily to mystical side and use such terminology which can not adequately translated into English. However, I have given English equivalent in paranthesis whereever possible, besides Glossary at the end.

I consider it my duty to acknowledge the debt of my gratitude to my guru late Mahāmahopādhyāya Dr. Gopinath Kaviraj who initiated me to the Tāntric lore ; to his valuable works for understanding the deep spiritual meaning underlying the various Tāntric Practices ; to Sir John Woodroffe for his learned pioneering works in the field of Tāntric studies.

I am also garteful to Dr. Gauri Nath Shastri, Vice-Chancellor Sampurnananda Sanskrit University, Dr. G.G. Mukhopadhayoya for inspiring me to undertake this work.

I am grateful to my colleagues in the Department, especially Professor Gopika Mohan Bhattacharya for constantly encouraging me in the publication of this work.

Last but not least, I am also thankful to my wife Mrs. Dipika Sen Sharma for helping me in various ways in seeing through the publication of this book.

I express my thankfulness to Dr. (Mrs.) Mango Rani for readily undertaking the publication of this work, gladly and expeditiously seeing it through the Press.

Despite all care and help, many errors in printing might have crept in for which I crave the indulgence of my learned readers.

Kurukshetra —DEBA BRATA SEN SHARMA

Abbreviations

Āh	Āhnika
Br. Up	Bṛhadāraṇyaka Upanśīad
IPV	Īśvara Pratyabhijñā Vimarśinī (Bhāskarī Ed)
IPVV	Īśvara Pratyabhijñā Vivṛti Vimarśinī (KSTS)
Jan. Man Vi	Janma-maraṇa-vicāra (KSTS)
MM	Mahārthamaṇjarī (KSTS)
MVT	Mālinī Vijaya Tantra (KSTS)
MVV	Mālinī Vijaya Vārtika (KSTS)
Par Car	Parmārtha Carcā
Par Sār	Paramārthasāra (KSTS)
Para Trim	Parātrimśikā (RSTS)
Pr. Hd.	Pratyabhijñāhṛdayam (Adyar)
S D	Śivadṛṣṭi (KSTS)
Śiv Sū	Śivasūtra (KSTS)
Sp. Ka	Spanda Kārikā (KSTS)
Sp. Nir	Spanda Nirṇaya (KSTS)
STTS	Saṭtrimśattattvasaṅdoha (Kurukshetra)
Sva. Tan	Svacchanda Tantra (KSTS)
T A	Tantrāloka (KSTS)
T S	Tantrasāra (KSTS)
Vijbh	Vijñānabhairava (KSTS)
Ved. Sar	Vedāntasāra (Poona)

CONTENTS

CHAPTER I

Tantra, Its Meaning Scope and Extent

What is Tantra

Derived etymologicallv from the root *tanu*, the term *tantra* primarily signifies elaboration or extension[1], and is therefore applied to denote that class of literature which elaborates or extends the frontiers of our knowledge.[2] This term was used in this non-technical sense for centuries as is evident from usages in such texts as the *Mahābhārata*[3] where it has been used to denote some philosophical systems like the Nyāya Śāstra, Yoga Śāstra, Dharma Śāstra etc. Even Saṅkarācārya (8th cent. A. D) in his *Śārīraka bhāṣya* has used this term to denote Śāstras like Nyāya and Yoga, and has also included even the Smṛtis in his list of Tantras.[4]

The term *tantra*, in the restricted and technical sense,is applied to that class of literature which is religious and mystical in content, and abounds in magical words or incantations (*mantra*) that is believed to be capable of yielding spectacular results. The *Kāmikāgama* explains the meaning of the technical term *tantra* in the following words-that which elaborates great things, consisting of Truth (*tattva*) and mystical incantations (*mantra*) and saves (us from calamities and danger) is called Tantra.[5]

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1. Cf. Monier Williams. Sanskrit-English Dictionary. The lexicons generally have given several meanings.
2. *tanyate vistāryate jñānamanena iti tantram.*
3. Cf Upadhyaya,B: Bhāratīya Darśana, Varanasi 1951 P. 542
4. Op. cit., Su. II, i, 1,
5. tenoti vipulānarthān tattva-mantra samanvitān/trāṇam kurute yasmāt tantramityabhidhīyate/Quoted in Bhāratiya Darśana P. 542

The Tantras generally are said to consist of following–magical incantations (*mantras*),metaphysical principles and their philosophy (tattva),the nature of world, initiatory rites,worship, various ceremonies or observances enjoined in the tantras, mental and bodily discipline (yoga). The Vārāhī Tantra clarsisfies the vast mass of Hindu Tantras under three broad heads viz Āgama, Yāmala and Tantra. If enumerates seven salient features possessed by Āgamas viz., description of (i) creation (ii) dissolution, (iii) worshlp of some particular god or goddess, (iv) spiritual discipline (sādhanā), (v) initiatory rites (*Puraścaraṇa*), (vi) a group of six rites (*ṣaṭ karma*)-Śānti (propitiatory rite for averting evil), *Vaśīkaraṇa*(rite for subduing and taming),*manana* (meditation), *ucāṭana* (magical rite for driving evil forces away) and (vii) *dhyānayoga* (profound meditation)[6].

The Yāmalas are said to posses eight distsiguishing characteristics viz (i) account of creation (*Srṣti*) (ii) position of planets and stars (iii) daily rites (*nityakrtya pradīpnam*) (iv) evolution (*Krama*) (v) *sūtras* (vi) distinction of colour (*Varṇa-bheda*) (vii) distinction of caste (jātibheda) and (viii) duties of age. The Tantras are said to be characterised by innumerable distinguishing marks but the Vārāhī Tantra has enumerated as many as twenty four marks some of which are in common with those mentioned above. Of the additional distinguihing marks listed in the Vārāhī Tantras, mention may be made of the statement of *mantra* (magical incantations), yantra (magical diagrams), description of various gods and goddesess, holy place (*tīrthās*), performance of fasts (vrata), statement of distinction between holy and unholy, statement of the duties of King (*rājadharma*)and of a common man (*vyavahāra*) and description of Spirital wisdom (*adhyātma varṇanam*)etc.

It may mentioned here that though the Tantra has specified certain characteristics or the distinguishing mark of Tāntric

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6. Quoted by Baladeva Upadhyaya : Bhārtīya Darśana, Varanasi 1950 P. 763
7. Sṛṣtiśca jyoṣtiākhyānaim nityakṛtyapradīpanam. Kramasūtraṁ varṇabhedo jātibhedastathaiva ca. yugadharmaśca saṁkhyāto yāmalasyāṣṭalakṣanam.
8. Ibid.

class of literature, all these salient features, as a matter of fact, are not found in all the Tāntric texts. What is common to all the Tantras as a distinct class of religio-philosophical literature is their emphasis on the *Kriyā-yoga* or *sādhanā* aspect and the abundence of mystic and esoteric element and magical incantations or *mantras*.

Origin of Tantras

Like the Vedas, the Tantras are traditionally believed to be eternal by their very nature, having emanated from the mouth the Supreme Lord (*Parameśvara*). Abhinavagupta, in his *magnum opus* the Tantrāloka, describes in the following manner how the *tantras* were revealed to the sages in the hoary past by the Supreme Lord.

'The All-transcending Word (*Parāvāk*) or Logos contains within it all the Śāstras (*Āgama* or *Tantra*) in supersensuous 'seed form' (*bījarūpeṇa*). This Logos assumes gross perceptible form of syllables or vocables in gradual steps. The first step towards materialisation is technically called "*Paśyantī*" in which the two aspects of consciousness viz. *Prakāśa* and *Vimarśa* are completely merged, and the words and their meanings are fused together. The objects of perception in this stage appear as inseparably fused with the subject. In the succeeding step of *Madhyamā*, the word and meanin gappear as differentiated from one another, though not projected outside or expressible in gross vocables. The last step, technically called *Vaikharī*, signalises the projection of what was in seed-form contained within the Logos when it becomes expressible in gross physical words."[9]

Thus Śāstras or Tantras are eternally existent in the form of *Parāvāk* and their manifestation in gross form however is subject to certain conditions within the framework of time and space.

Looking from the historical point of view, the Tāntric literature, as is available today, appears to be written in post-upaniṣadic era on the basis of its language and contents, though

9. Tantrāloka I, P. 34

there are indications available in the Vedic texts[10] to show the existence of Tāntric tradition as a parallel current to Vedic tradition. Several mantras occuring in the Ṛgvada and *Atharva-veda Samhitās* refer to certain esoteric doctrines and occult practices that were in vogue in those times. Some Upanisads also mention certain secret Vidyās such as *Dahara Vidyā*,[11] *Madhu Vidyā*,[12] *Hamsa Vidyā*[13] —etc. which conclusively prove the existence of Tāntric tradition. Some historians however trace the origin of Tantric lore to pre-Vedic times on the basis of archeological finds discovered at different prehistoric sites, and connect it with the non-Aryan aborigines of this land, but in the present state of our knowledge, it is not possible to arrive at definite conclusion in the absence of any other corrorative evidence except the artefacts discovered by the archeologists at different sites.

Here it would perhaps be not out of place to mention that despite the prevalence of Tāntric tradition in some form or the other in the Vedic times, it was not very popular with masses for a variety of reasons. The cult of sacrifice that developed soon after the 'visualisation' of the Truth in the form of Vedic mantras by the seers, reigned supreme till the advent of Mahāvīra and the Gautama Buddha who vehemently criticised senseless ritualistic cult, the inner symbolic meaning of which was lost to lay people by that time. There thus developed a general public abhorance against the cult of sacrifice.[14] The Tāntric tradition which had grown in the beginning in the form certaiṅ rituals performed secretly by a few adepts outside the public gaze also came to be looked down upon by people in the then prevailing anti-ritualistic atmosphere. In fact so vehement was the outcry against ritualistic practices, Vedic or otherwise,

10. ct. Śatapatha Brāhmaṇa xi 11, 6, 13 which refers to *ātmayājī*. Taittirīya Ārṇyaka describes *cidyāga*.
11, Chāndogya up. viii, 1-6.
12. Ibid vii, 1-10, Brihadāranyaka up. II,5
13. Cf Sāyaṇabhāṣya on the RV. Vāmadeva Sūkta, RV. iv, 40, 4,Sukia YV. X, 2; Kaṭhopaniṣad II, 2,
14. Pañcaśikhaś statement *Syāt Svalpaḥ Saṅkāraḥ Sapratyvamarśah* etc. quoted in the Vyāsabhāṣya on the Yogasūtra II, 13; Also see Sānkhya Tattva Kaumudī Ka 1.

that the Tantric rituals in general were considered to be unholy, and the person performing them was forbidden from entering into a sacrificial pandal.

Some scholars like P. C. Bagchi believe that the Tāntric tradition had its origin in Tibet and China, and that it was introduced into India through Vajrayāna Buddhism.[15] This view appears to be a mere hypothesis in the absence of corroborative evidence.

Some scholars like Dr. Gopinath Kaviraj are of thc opinion that the Tāntric cult developed hand in hand with the Buddhist Tāntric tradition of which Asaṅga is traditionaily regarded as the founder. It is believed that Asaṅga, the famous Buddhist scholar, brought the *Tantravidyā* down on the earth frcm the *Tuṣita* heaven. Maitreyanātha who was said to be *siddha yogin*, was his teacher.[16]

According another view, Hevajra was the founder of Tāntric Buddhism to whom the *Hevajra Tantra* is ascribed. He was followed by a host of Tāntric writers among whom mention may made of Sarorūpa, Vajra, Ānandavajra, Anaṅgavajra, Indrabhūti etc. Their works on Tāntric Budhism are available.[17]

Some scholars think that Nāgārjuna was the most important exponent of Tāntric cult in the Buddhist stream. There appears some truth in this view because Nāgārjuna hailed from Śrī Parvat or Dhānya Kaṇṭaka in Andhra Pradesh which was well-known seat Tāntrik worship in the ancient period.[18]

Thus we find that origin of Tāntric tradition is shrouded in the hoary past. In fact it is impossible for us in the present state of our knowledge to support or contradict any particular view about the origin of Tantras and arrive at a definite conclusion.

Extent of Tantric Cult-

Though it is impossible to determine the origin of Tantras,

15. P. C. Bagchi ; Studies in Tantria, Vol. I p. 2
16. G.N. Kaviraj Tāntric Sādhanā O Siddhānta Vol. II Burdwan 1969 p. 22.
17. G. N. Kaviraj: Tāntric Sādhanā O Siddhānta Vol II *P*. 43-44
18. Ibid, P. 22

but there is hardly any room for doubt about its sweep or extension all over Indian sub-continent in the early Christian era. The existence of 52 centres of Tāntric worship in the form Śāktapīṭhas[19] bear ample testimony to its sweep in the four corners of this country. According to an old tradition the whole country was divided under three regions viz. Viṣṇukrāntā, Aśvakrāntā & Rathakrāntā.[20] The Viṣṇukrāntā region extended from the Vindhyas upto Chittagong and included all places in the North Eastern region. The Rathakrāntā comprised of the entire area in the North-Western region which lay between the Vindhyas and Mahāchīna or Tibet, while the Aśvakrāntā was spread over the vast area starting from the Vindhyas to the Southern oceans, or from the river Karatoyā to Java, according to another version recorded in the *Mahāsiddhisāra*.[21] A large number of centres for the propagation of Tāntric cult, both Hindu and the Buddhist, grew up in these three regions in course of centuries. As in our present study we are concerned only with the Hindu Tantras, we would confine ourselves to tracing the origin and growth of Hindu Tantras only on the basis of tradition and available information from some Tantra texts.

Origin and Development of Tāntric Literature

It is generally accepted that there are sixty four Tantras in all which prevailed at the different centres of Tāntric tradition. Looking from the historical point of view, it is difficult to determine how this vast literature origined and developed at different centres as most of it has been lost to us. According to the tradition preserved in the *Kulārṇava Tantra*,[22] the sixtyfour Tantras emanated from the five faces of the Lord Śiva viz. *Iśāna*, *Tatpuruṣa*, *Sadyojāta*, *Aghora* and *Vāmadeva*.[23] As these faces are said to point to five different directions, Eastern,

19. D. C. Sircar: The Śāktapīṭhas, Calcutta.
20. Paraśurāma Kalpasūtra. (Gaekwad Oriental Series) I/9.
21. Quoted in the Bhāratiya Darśana; Upādhyaya, Varanasi, p. 57
22. Op. Cit, Ullāsa iii, 7
23. Quoted in Kāshmir Shaivism by J.C- Chatterjee p. c.

Western, Northern, Southern and Upward, the 64 Tantras are classified under five heads, technically called *āmnāyas* or circles, in accordance with their emanłaion from the different faces.

It is therefore said that the tantras emanating from the Eastern face of Lord Śiva belong to the Purvāmnāya, the tantras emanating from this Southern face are labelled as belonging to *Dakṣiṇāmnya*, those emanating from the Western face are called *Paścimānyāya*, and those emanating from the hidden face (known as Vāmadeva) are called *ūrdhvāmnyāya*. It has been stated in the *Kulārṇava Tantra* that the Tantras belonging to Ūrdhvāmnyāya are pure and therefore are highly venerated. This view has also been supported ik the *Tantrāloka*. As a matter of fact, it not only indicates the divine origination of all Tantras but also indicates their prevalence in different of the country.

Besides this the traditional classification of the Tāntric literature under five heads of *āmnāyas* or circles, there is yet another mode classification of Tāntric texts from the point of the subject-matter discussed therein. The Hindu Tantras can broadly be put under three broad heads—Vaiṣṇava, Śaiva and Śākta in accordanee with their propagating the worship of Viṣṇu, Śiva and Śakti as the Supreme Reality incarnate.

The Vaiśṇava Tantras are represented by the *Pāñcarātra Āgamas* and *Vaikhānasa Āgamas* which were originally voluminous in form, but unfortunatly a considerable part of them has now been lost, According Otto Schrader, the total number of *Pāñcarātra Saṁhitā* (Āgama) as mentioned in the *Kapiñjala Samhitā* was 215, of which only 13 are available. The well known among them are the *Ahirbudhnya Saṁhitā*,[26] *Jayākhya Saṁhitā*[27] *Viṣṇu Samhitā*[28] and*Sātattva Samhita*.[29] The Pāñcarātra school of Vaiśṇavism was closely related to the *Ekāyan-*

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24. Op. G. L. iii
25. Schrader, An Introduction to the Pāñcāratra, pp. 6-12.
26. Published from Adyar Library, Madras.
27. Published in the Gaekward Oriental Series, Baroda
21. Published in the Anantaśayāna Series.
2?. Published from Kāñchi.

Śākhā[30] of the *Śukla Yajurveda*. The Vaikhānasa stream of thought is also believed to be connected with the Auraveya Śākhā of *Kṛṣṇa Yajurveda* to which reference has been made in the *Dharma Sūtras* of Gautama (III, 2), *Bodhāyana* (II, 6, 17) *Manusmriti* (I, 6-7). Only four texts belonging to the Vaikhānasa School of thought viz., *Vaīkhānasa Mantra Saṁhitā*, *Vaikhānasa Gṛhyasūtra*, *Dharmasūtra* and *Śrautasūtra* are now available. A Vaikhānasa Āgama as described by Marīci has been published in the Anantaśayana Sanskrit Series No. 121, giving detailed description of the philosophical tenets and rituals of school of Vaiṣṇava Tantras.

The literature belonging to the Śaiva and the Śākta currents is extensive. There is great deal of affinity between these two schools of thought so much so that there is considerable overlapping between them so far as metaphysical theory and ritualistic principles are concerned. It is sometimes very difficult to differentiate between the two schools so far as basic Tāntric texts belonging to these two currents are concerned.

According to one tradition, the total number of Śaiva Tantras is 28, which includes 10 Śaivāgamas or Śaiva Tantras, and 18 Raudrāgamas. The *Kiraṇāgama*[31] gives the names of ten Śaivāgamas as well as their sub-divisions and extent which are as follows.

i) *Kāmikāgama* or *Kāmaja*[32]. The text is now lost but its quotations are found in the commentaries on other Śaiva works.

ii) *Yogaja*- It was divided into five parts and is said to contain one lac verses, now lost.

iii) *Cintā* or *Cintya*-It was comprised of six parts and contained one lac verses, now lost.

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30. cf. Iśvarasāṁhitā I, 43; Chh. Up. VII, 12. Also see Nāgeśa in Kāṇvaśākhā-mahima-saṁgraha, an unpublished MS deposited in Madras Oriental Library, Cat Pt. III.
31. A Raudrāgama available in MS from in Nepal. Its manuscript, bearing the date 924 A. D.. was noticed by Mm. H. P, Shastri. See Nepal Durbar Cat, vol. II, P. 20.
32. Jayaratha in his commentary on the Tantrāloka mentions this name on the authority of Śrīkaṇṭha Samhitā. (T. A. I, 35)

iv) *Karaṇāgama*-It contained seven parts aud is said to have one crore verses, now lost.

v) *Ajitāgama*- It was divided into four parts and contained one lac verses.

vi) *Sudīptaka* or *Dīpta*-It contained nine sub-divisions and had one lac verses, now lost.

vii) *Sūkṣma*-It had no divisions but is said to contain one *padma*-verses, now lost.

viii) *Sahasra*-It was comprised of ten parts, now lost.

ix) *Suprabheda*-It had no divisions but is said to contain three crore verses.

x) *Aṁśumān*-It had ten divisions.

All these Śaivāgamas are beleved to propagate dualistic philosophy.

Here it may be pointed out that the list of Śaivāgamas given the *Śrīkanṭhī Saṁhitā*[33] is slightly different, as it does not contain the name of *Suprabheda Tantra*. In its place the name of *Mukuṭāgama* has been mentioned. These have also been mentioned by Jayaratha in his commentary on the Tantrāloka,[34] The *Mṛgendra Tantra*[35] also gives the names of ten *dvaita* Śaiva Tantras listed above.[36]

The eighteen Ruadrāgamas which are said to propagate monistic-cum-dualistic philosophy are as follows:

1. *Vijaya*, 2 *Nihśvāsa*, 3. *Parameśvara*, 4. *Prodgīta* 5. *Mukha biṁba*, 6. *Siddha*, 7. *Sanātana*, 8. *Naraśiṁha*, 9. *Candrāṁśu* or *Candrahāsa*, 10. *Vīrabhadra*, 11. *Svayam-bhuva*, 12. *Virakta*, 13. *Kauravya*, 14. *Makuṭa or Mukuṭa*, 15. *Kiraṇa*, 16. *Galita*, 17. *Āgneya*, 18. Name not known All. these Raudrāgamas, except the *Kiraṇāgama*, are now lost.

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33. The name of this Śaiva text now lost has been mentioned by Jayaratha in in his com. Qn Tantrāloka (T. A. I, 35 & I 42-3).

34. op. cit. Vol. I, p. 39.

35. See Introduction, portion p. 2, published in Kashmir Series of Text.

36. See Also Farquhar: Outline of Religious Literature in India, p. 193.

On the authority of *Śrīkaṇṭhīsaṁhitā*, Jayaratha in his commentary on the *Tantrāloka*[37] has enumerated the list of 18 *Raudrāgamas* preaching dvaita Śaiva philosophy. This list is slightly different from that given above, as it contains the names of the *Raurava*, *Vimala*, *Visāra* and *Sauraveya āgamas* in place. of the *Virakta*, *Kauravya*, *Makuṭa* and *Āgneya* All these āgamas exist only in name, but as Abhinavagupta in his Tantrāloka has quoted from some of the Raudrāgamas viz., *Kiraṇa*[39], *Raurava*[40] ane *Siddha Tantras*,[41] This goes to vouschafe for their existence at least in his time.

It may be mentioned here that *Brahma Yāmala Tantra*, a *Bhairava Tantra* available in Nepal Durbar Library in Ms. form,[42] gives a different list of *Raudrāgamas* which are as follows:

1. *Vijaya*, 2. *Niḥśvāsa*, 3. *Svayambhuva*, 4. *Vātula*, 5. *Vīrabhadra*, 6, *Raurava*, 7. *Viśeṣṣa*, 8. *Candañāna* 9. *Prodgīta*, 10, *Lalitā*, 11. *Siddhisantānaka*, 12. *Sarvodgīta*, 13. *Kiraṇa*,[43] 14. *Parameśvara*. Another version of these names with some additions and modification in found in the *Uttaraasūtra* of *Nihśvāsatattva Saṁhitā*, a manuscript written in the Gupta script of eight century deposited in the Nepal Durbar Library. These are *Nihśvāsa*, *Svayambhuva*, *Vātula*, *Vīrabhadra*, *Raurava*,[44] *Mukaṭa*[45] *Vīrāsa* (Vīreśa ?) *Cāndrahāsa*, *Jñana*, *Mukhabimba*,

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37. T. A. vol. I, p. 35.
38. Ibid., Vol. I, p. 116; vol. III V4, p. 84; Vol, VI, v. 9, p. 45.
89. Ibid., Vol. V, Ah. 8, p. 30 & 74.
40. Ibid., vol. V, p. 256.
41. See H. P. Sastri Nepal Durbar Cat. of MSS vol. II, p. 60
42. See H. P. Sastri Nepal Durbar Cat. of MSS Vol. II, p.60
43. The text of *Kāmikāgama* in its original form is lost. It has been said that *Mrigendrāgama* forms part of *Kāmikāgama* See Mrigendra Tantra, Intro. & Jayaratha's comm. thereon (p. 2). Abhinavagupta has quoted from this Āgama his Tantrāloka vol. I, Ah. I, p. 97 & 104, Vol, III Ah, VI, P.28, Vol. IV, Ah, p. 81.
44. Quoted by Madhavācārya in *Sarva Darśana Samgraha* under Śaiva Darśana p. 77 (Jivānanada edition).
45. Quoted by Abhinavagupta in *Parātriṁsikā Vivaraṇa*, P. 237.

Prodgīta, *Lalita*, *Siddha*, *Santāna*, *Sarvodgīta*, *Kiraṇa*, and *Parameśvara*. It may be pointed out here that the ṅames of all the eighteen āgamas are not available in any the above mentioned texts.

The *Kāmikāgama*[45] mentions the names of eighteen Raudrāgamas along with ten Śaivāgamas which are said to have emanated from the five faces of the Supreme Lord, Śiva. It has been said there that the *Kāmika*, *Yogaja*, *Cintā*, or *Cintya*, *Kāraṇa* and *Ajita*-this group of five Śaivāgamas emanated from the face of Lord Śiva called *Sadyojāta*; the *Dīpta*, *Sūkṣma*, *Sahasra* *Aṁśumat* or *Aṁśumān* and *Suprabheda*, these five Śaivāgamas appeared from the face called *Vāmadeva*, while *Vijaya*, *Niḥsvāsa*, *Svayāmbhuva*, *Āgneya* and *Vīra*-these five Raudrāgamas from the face called *Aghora*, the *Raurava*, *Mukuṭa*, *Vimalāgma* *Candrakāttā* and *Vimba* these five Raudrāgamas from the face called *Īśāna* and *Prodgīta*, *Lalita*, *Siddha*, *Santāna*, *Sarvokta*, *Parmeśvara*, *Kiraṇa* and *Vātula*-these eight Raudrāgamas from the face called Tatpuruṣa.

Here, it may be mentioned that these eighteen Raudrāgamas are venerated by the Pāśupatas as the authentic Āgamas, since they also propagate the dualistic-cum-monistic philosophy.

In addition to the above mentioned twentyeight Śaiva Tantras propagating dualistic and dualistic-cum-monistic Śaiva philosophy, there are a group of sixtyfour Bhairava Tantras which preach purely monistic Śaiva philosophy. *Śrīkaṇṭhī* Saṁhitā has given the names of these Tantras under eight groups, each group comprised of eight Tantras. The names of these Tantras are given below under eight heads-

1. *Bhairavāṣṭaka* ot *Bhairava Tantras*[48]
   (a) Svacchandabhairava
   (b) Caṇḍa Bhairava

46. Quoted by Abhinavagupta in his Iśvarapratyabhijñā Vim., vol. II, p. 200.
47. Quoced by Jayaratha in his Com. on T. A. I. p. 42-42 Also see MVV p. 38
48. Abhinavagupta refers to Bhairavakula in his NVV. P. 130. By this he probally means the entire group of eight Bhairava Tanras. See also T. A. Vol iii; AP 13 P. 82

(c) Krodha bhairava[49]
(d) Unmattabhairava
(e) Aṣṭāṅgabhairava
(f) Mahocchuśma bhairava[50]
(g) Kapālīsa bhairava
(h) Now not known[51]

II *Yāmalāṣṭaka or Yāmala Tantras*

(a) Brahma Yāmala
(b) Viṣṇu Yāmala
(c) Svacchanda Yāmala[52]
(d) Ruru Yāmala[53]
(e) Atharvana Yāmala
(f) Vetāla Yāmala
(g) Rudra Yāmala
(h) Name not known

III. *Matāstaka or Mata tantras*

(a) Rakta
(b) Lampaṭa
(c) Lakṣmīmata
(d) Cālikā

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49. Abhinavagupta refers to Rudrabhairava Tantra in MVV p. 38 which is probally the same as Krodhabhairava Tantr.
50. Quotation from this Tantra referred to as Ucchuṣma Sāstra are available in Abhinavagupta's works eg Tantrasāra p. 32
51. Dr. K. C Pandey in his book 'Abhinavagupta, An historical' etc wrongly gives the name of eight Tantras as Bhairava. (p. ff-78). Bhairava is the name of the group of Tantras and not a particular Tantra,
52. The Svacchanda yāmala and Svacchanda Tantra are probable the same. The latter is available in print from Kāsmira.
53. The name of Raurava śāstra occurs in T. S. p. 186. Probably it is the some as Ruru yāmala. See Also T. A. Vol VI, Ah. 8 p. 30 &74.

(e) Pingala Mata
(f) Utphalluka Mata
(g) Viśvādya Mata
(h) Name not known

IV. *Maṇgalāṣṭaka or Mangala Tantras*

(a) Picubhairavī
(b) Tantrabhairavī
(c) Tata
(d) Brāhmī kalā
(e) Vijaya
(f) Maṅgala[54]
(g) Candra
(h) Sarvamaṅgalā

V. *Cakrāṣṭaka* or *Cakra Tantras*

(a) Mantracakra
(b) Varṇacakra
(c) Śakticakra
(d) Kālacakra
(e) Bindu cakra
(f) Nāda cakra
(g) Guhya cakra[55]
(h) Pūrṇacakra[56]

VI. *Bahurupāṣṭaka* or *Bahurūpa Tantras*

(a)Andhaka
(b) Rurubheda

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54. Abhinavagupta has quoted from Maṅgala Śāstra in his T. A. Vol. III Ah. V, p. 374 which problby the same as Maṅgala Tantra.

55. K. C. Pandey in his book 'Abhinavagupta: An Historical & Philosophical Study' has given the name as Guhyacakra (See P. 79). Abhinavagupta has quoted from Guhyayoginī Tantra in his Parā Trimśika Vivaraṇa (p. 120) which could be the same as the above mentioned tantra.

56. Dr. K. C. Pandey has given the name as Khacakra. See Abhinavagupta: An Historical & Philosophical Study, p. 79.

(c) Aja
(d) Mūla
(e)Varṇabhaṇṭha
(f) Viḍanga
(g) Montrodāna
(h) Jālim

VII *Vāgīśāṣṭaka* or *Vāgīśa Tantras*

(a) Bhairavī
(b) Citraka
(c) Haṁsa
(d) Kadambikā
(e) Hṛllekhā
(f) Vidullekhā
(g) Candra lekhā
(h) Vidyumat

VIII. *Śikhāstaka* or *Śikhā Tantras*

(a) Bhairavi Śikhā
(b) Vinaśikhā[57]
(c) Vinamani
(d) Sammoha[58]
(e) Dāmara[59]
(f) Atharvaka
(g) Kabandha
(o) Śiraśccheda

We come across the names of some Tantras in Abhinava-

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57. Dr. P. C. Bagchi in his 'Studies in Tantra' (Vol. I, p, 2) has mentioned the names of four tantras viz. Binasikhā, Sammoha, Śiraśccheda and Nayottara which were taken to Cambodia in 802 A. C. Binasikhā appears to be the corrupt form of the above mentioned tantra.
58. The name of this Tantra figures in the list of Tantras believed to have been taken to Cambodia.
59. Abhinavagupta has referred to Dāmara Tantra in his comm. on Māl. Vij Tan p. 16
60. The name of this Tantra also occurs in the list of Tantras taken to Cambodia.

gupta's works which have either been quoted or referred to as authorities there. The names of these Tantras donot figure in the above mentioned list of advaita Śaiva Tantras. These are *Bharga Śikhā*,[61] *Nandiśikhā*[62] *Nitya Tantra*,[63] *Siddhā Tantra*[64] *Bhairava Tantra*,[65] *Rudra Tantra*[66] *etc*. It may be mentioned here that Advaita Śaivācāryas belonging to Trika school venerate *Mālinivijayottara Tantra*, *Svacchanda Tantra*, *Vijñāna bhairava*, *Mrgenda*, *Mātanga Tantra*, *Netra Tantra* all of which have been published from Kashmir. Some of the tantras e. g., *Svacchanda*, *Netra*, *Vijñāna bhairava* and *Mātaṅga* have been commented upon the *Saiva writers* of Kashmir such as Kṣemarāja, Śivopādhyāya. Some tantra texts such as *Ucchuṣma Bhairava*, *Ānanda Bhairava*[67] *Nihśvāsa tantra*,[68] *Svayambhuva Tantra*,[69] *Rudrayāmala* have been frequently referred to or quoted as authorities, though they are either lost or remain unpublished only in manuscript form.

The Śākta Tantras, like the Śaiva Tantras, are also believed to be 64 in number and we come across several lists of these 64 Tantras in the differnt texts. For instance Śaṅkarācārya, the celebrated exponent of Advaita Vedānta philosophy, in his well known poetical work *Śaundarya Laharī* rcfers to 64 tant-

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61. Referred to in Parā Trimśika Viv. p. 235; M. V. V. p. 17.
62. Referred to in the Tantrasāɹa, p. 27,
63. Ibid.,'p. 187.
64. Quoted in T. A. vol. I, Ah. I,p. 256.
65. Quoted in T. A. vol. VII Ah. XIII, p. 183, It may be the same as the Vijñānabhairava Tantra published in Kashmir Series of Texts.
66. Referred to in M. V. V. on p. 38.
67. Now lost
68. Prof. P. C. Bagchi thinks that the MS of Nihśvāsa tattva-Samhitā deposited in the Nepal Durbar Library is probably the same as Nihśvāsa Tantra which is also found in the list of Raudrāgamas.
69. Referred to by Somānanda in S. D. III, 13-15.
70. The Rudrayāmal in orig!nala from is lost, only its fragments are available.

ras[71] which were said to be instrumental in Lord Śiva's aquiring super-normal powers (*siddhis*) to subjugate this world. The names of 64 trantras referred to by Śaṅkarācārya figure in *Catuḥśati*.[72] Śaṅkarācārya himself is credited with authorship of one tantra, called *Kādimākhya Tantra*, which he is said to have written in deference the orders of Goddess Pārvatī.[73] In this Tantra, he describes the way to attain the Highest Goal in life.

Lakṣmīdhara in his commentary on the Saundaryalaharī throws light on the contents of 64 Tantras referred to by Śaṅkarācārya which, in general, deal with way leading to the acquisition of certain supernormal powers or *siddhis*. For instance, *Mahāmāyā Tantra* and the *Śāmbara Tantra* first describe the manner in which illusory world is created by the power of *Māyā Śakti* which is there designated as *Mohini Vidyā*, corresponding to hypnotism of modern world and then lays down the discipline for acquiring this power. The *Yoginījāla Śāṁbara Tantra* describes the way to make one *tattva* appear as the other *tattva* e. g., *pṛthvītattva* appear as *jala tattva* or *vice versa*. It thus teaches a kind of magic (*indrajāla vidyā*). *Siddhi Bhairava*, *Baṭukabhairava*, *Kankāla bhairava Kālabhairava Kālāgnibhairava Yoginī bhairava*, *Mahābhairava* and *Śanti bhairava*-these eight *bhairava* Tantras describe the ways leading to acquisition of worldly treasure (*nidhi vidyā*), and probally this group belongs to Kāpālika stream of Tāntrika tradition.[74]

A group of eight Bahurūpa Tantras viz-, *Brāhmī*, Maheśvari, *Kaumārī*, *Vaiṣnavī*, *Vārāhī*. *Cāmuṇḍī*, *Śivadūtī*, etc. discusses the eight kinds of *Mātrikā Śakti* (aspects of Divine Śakti) and therefore, appear to be Śākta Tantras. In this group, some tantras like *Brāhmī*, *Vārāhi*, *Maheśvarī* are available. There is a group of eight *Yāmala tantras* which deal which *Kāya siddhi*, i. e. making the physical body develop super-human

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71. Saundarya Laharī. V. 31.
72. Cf Kaviraj G. N. Tantra O Āgamsāster Digdarsana, p. 58.
73. Cf. Saubhāgyavardhinī com. on Ānandalaharī v. 31
74. Kavira, G. N. Tantra O, Āgamaśāster Digdarsana, Cal cttua. p. 58f

powers by following certain disciplines. This was later on emphasised by Haṭhayogins and the followers of Nātha cult.[75] The *Chandra Jñāna tantra* is one of well-known tantras which discusses 16 *Vidyās* as admitted also by the Kāpālikas, and lavs down the way to achieve the same. Incidently, it may be mentioned that it is different from the namesake another *Candrajñāna* which belongs to the Vedic stream.

The *Mālinīvidyā* and *Mahāsammohana* are two well known tantras, the former describing the way to acquire *super-human* power of floating even in the sea, the latter dealing with acquisition of hypnotic powers by performing such acts as cutting off of the tongue of a child and offering it to the Goddess etc.[76]

A group of five Tantras viz., *Vāmajuṣṭa, Mahādeva, Vātula, Vātulottara* and *Kāmika* are said to describe certain modes of worship or practices whereby these appear to belong to certain non-Vedic sects not known at present. In this group, the *Kāmika* and *Vātula* are well known. Certain Tantras like *Hṛdbheda Tantra, Tantrabheda* and *Guhyabheda* are said to describe certain rites which are connected with the way to effect ascent on the higher planes of existence through *Saṭcakrabheda*, and therefore appears to be connected with *Kāpālika* sect, while the *Tantrabheda* and *Guhyabheda* are said to describe the way to snatch away through secret means the super—human Tāntric powers of a person. The *Kālavāda, Kalāvāda* and *Kubjikā Tantras* deal with certain rites relating to Vāmācara, such as sanctification of the vessel for drinking etc. The *Malottara Tantra, Vinākhya Tantra*, and *Troṭala Tantra* are said to deal respectively with *Rasa-siddhi* (Sanctification of *rasa*), *Yoginīsiddhi* (subjugation of a yoginī called Vīnā for employing for various works) *Añjana* and *Padukāsiddhis* etc. The *Troṭalottarā Tantra* is believed to deal with the way to obtain a glimpse of 64000 *yakṣiṇīs* (celestial damsels), while the *Pañcāmṛta Tantra* is said to describe certain rites related to the Kāpālika sect.

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75. Ibid, P. 58 f.
76. Ibid, P. 58 f.

A group of five Tantras viz. *Rūpabheda*, *Bhūtoḍḍāmara*,[77] *Kulasāra*, *Kuloḍḍīśa* and *Kulacūḍāmaṇi* are said to prescribe mantras for getting rid of one's enemies, while another group of five Tantras viz. *Sarvajñānottara*, *Mahā Kālīmata*, *Aruneśa Tantra*, *Modanīśa Tantra* and *Vıkūṭheśvara Tantra* appear to be connected with the Digambara Sect of Kāpālikas, describing some of their typical rites.

Seven Tantras viz. *Pūrva*, *Paśchima*, *Dakṣiṇa*, *Uttara Tantras*, *Niruttara*[78], *Vimala*, *Devī Tantras* are believed to describe certain rites which appear to be connected with the Kṣapaṇaka sect of Kāpālikas.

Most of the 64 Tantras enumerated above are now lost to us, but whatever idea we get about the contents of these Tantras is based on Lakṣmīdhara's commentary on the *Saundarya Laharī*. Lakṣmīdhara calls these Tantras as non-Vedic for two-reasons. Firstly, these are mainly meant for the lower-class of people viz., the *śūdras* who donot undergo any purificatory rites (*S.mskāra*), and secondly, these aim at acquisition of super normal powers by following certain prescribed rites. Thus the primary concern of these Tantras appears to material upliftment rather than spiritual progress which is the goal of human life.

It has been stated in the *Saundarya Laharī* that the name of *Svantra Tantra* has deliberately been omitted from the list of 64 Tantras enumerated above. The reason for this omission is that it cannot be classed with these Tantras on account of the fact that it has a bias for spirituality which is totally absent from other tantras. There is difference of opinion about the name of Tantra left out in the list. Bhāskararāya in his commentary *Setubandha* has suggested the name of *Vāmā keśvara Tantra*, while some other writers are of opinion that the *Tantrarāja* has been deliberately left out from the above list. It may be mentioned that both are well known Tantras

77. Published in Bengali characters for Calcutta, 1976 ed. by R. Chattopadhyya.
78. Available in print. edited by Bhadrasila Sharma.

which have been oft quoted. The *Tantrarāja Tantra*[79] is available in print.

The *Toḍala Tantra*[80] gives yet another list of 64 Tantras different from the above one. The names of these Tantras also appear in the list provided by Sarvānanda Āgamavāgīśa in his *Sarvollāsa Tantra*[81]. Hence these Tantras appear to be of later origin than those mentioned in the older texts such as *Catuḥ Śatī* or *Śrīkaṇṭhī Samhitā.* A large number of these Tantras are available either in Ms. form or published form, a fact which testifie for their later origin. Below we give the names of these tantras.

1. *Kālī Tantra*[82].
2. *Muṇḍamālā Tantra.*
3. *Tārātantra*[83].
4. *Nirvāṇa Tantra*[84].
5. *Śivasāra Tantra.*
6. *Vīratantra.*
7. *Nidarśana Tantra.*
8. *Lātārcana Tantra.*
9. *Toḍala Tantra*[85].
10. *Nīla Tantra.*
11. *Radhā Tantra.*
12. *Vidyā Sāra Tantra.*
13. *Bhairava Tantra.*
14. *Bhairavī Tantra.*
15. S*idheśvara Tantra.*
16. *Mātṛkābheda Tantra*[86].
17. *Samaya Tantra.*

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79. Ed. by Woodroffe.
80. Ed. by Bhadrasila Sharma, Also available in Bengali characters from Calcutta.
81. Pub. for Basumati Press, Calcutta.
82. Ed. by Bhadrasila Sharma.
83. Ibid.
84. Ed. Nityanand Smrtītīrth, Calcutta, 1878.
85. Ibid ; ed. Pancanana Sastri, Calcutta, 1978.
86. Ed. Hemanta Kumar Tarkatirha, Calcutta 1978.

18. *Guptasādhanā Tantra.*
19. *Māyā Tantra.*
20. *Mahāmāyā Tantra.*
21. *Akṣaya Tantra.*
22. *Kumārī Tantra.*
23. *Kulārṇava Tantra*[87].
24. *Kālikā kāla Sarvasva T.*
25. *KālikāKalpa T*
26. *Vārāhī Tantra*[88].
27. *Yoginī Tantra*[89].
28. *Yoginī Hṛdaya*[90].
29. *Sanatkumāra T.*
30. *Tripurāsāra T.*
31. *Yoginī Vijaya T.*
32. *Mālinī T.*[91]
33. *Kukkuṭa T.*
34. *Śrīgaṇesa T.*
35. *Bhūtatantra.*
36. *Uḍḍiśa Tantra*[92].
37. *Kāmadhenu.*
38. *Uttama Tantra.*
39. *Vīrabhadra Tantra.*
40. *Vāmakesvara Tantra*[93].
41. *Kulacūḍāmani Tantra.*
42. *Bhavacuḍāmanī Tantra.*
43. *Jñānarṇava Tantra*[94].
44. *Varada Tantra.*
45. *Tantra Cintāmaṇi Tantra.*
46. *Vāṇīvilāsa Tantra.*

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87. Ed. by Bhadrasila Sharma : Also ed. by Arthur Avalon, Delhi 1975.
88. Published.
89. Published from Calcutta 1978 ed, Sarvesvaranath Sarasvati.
90. Published. 91. Published.
92. Published in Bengali characters, Calcutta.
93. Published, 94. Ed. by Bhadrasila Sharma.

.7. *Hamsa Tantra.*
48. *Cidambara Tantra.*
49. *Phetkāriṇī Tantra.*
50. *Nitya T.*
51. *Uttara T.*
52. *Nārāyaṇī T.*
53. *Urdhvāmnāya T.*
54. *Jñānadīpa.*
55. *Gautumīya T.*
56. *Niruttara Tantra*[95].
57. *Garjana Tantra.*
58. *Kubjikā Tantra*[96]
59. *Tantra Muktāvalī.*
60. *Brihat Śrīkrama T.*
51. *Svatantra T.*
62. *Yonī Tantra.*
63. *Kāmākhya T.*[97]
64. Now not known.

It may mentioned here that the *Dāśarathī Tantra* in Chapter II provides us with another list of 64 Tantras, different from the earlier ones. This Tantra is available in Ms. form with India office Library and bears the date as 1676 Śaka era (1754 A.D.).

From what has been observed above, it is obvious that a vast and extensive Tāntric lilerature existed under three broad currents viz the Vaiṣṇava, Śaiva and Śākta in ancient and medieaval times, but only a fragment of this vast treasure is available at present either in manuscript form or in published form. Most of Tāntric texts are now lost due to a variety of reasons, the chief ones being their propagating secret doctrines and principles, their employing symbolic language, not intelligible to ordinary man, their emphasis on the performance of rituals the significance of which is not commonly understood,

95. Ed. Dinanath Tripathi, Calcutta 1978.
96. Published for Calcutta.
97. Ed. by Jyoti Lal Das, Calcutta 1978.

their general apathy for spiritual gains and values and a general feeling of fear for their employing weird incanations and strange rites etc.

For centuries, the Tāntric texts and practices remained confined within a narrow group of sādhakas who had been initiated to the secret lore of Tantras so that it could never gain currency among the masses or attract the appreciation from elite who always demanded rationale or logical explanation for every thing propagated in the Tantra. The Tāntric practices were also misused by unscrupulous sādhakas, and misunderstood by people which contributed to the development of general abhorance and antipathy for the Tantras and the Tāntric practices among people. This eventually caused the rapid disappearance of vast mass of Tāntric literature from India, and gradual drying up the Tāntric tradition. But it must be admitted in fairness that though most of the Tāntric texts are not available today, they have left indelible mark on our present-day religious literature. Even the mode of daily worship by the devout Hindus, the performance of religious rites bear imprint of certain Tāntric practices which got percolated into their day-to-day religious life.

Based on the Tāntrik texts mentioned in the foregoing pages, many Śaiva and Śakta Schools of thought emerged and developed in different times in different parts of India. Although all these schools donot possess enough literature and therefore we have meagre information about their metaphysical tenets and spiritual discipline, but the very fact that these have been mentioned in some old philosophical texts indicates their popularity as religious currents. K.C. Pandey in his lengthy introduction to the English translation of Bhaskari volume III mentions eight Śaiva Schools viz., Pāśupata, Lakulīśapāśupata, Śaiva Siddhānta, Vīraśaiva, Nandikeśvara Śaiva, Raseśvara Śaiva, Trika Śaiva and Viśiṣṭādvaita Śaiva of Śrīkaṇṭha. Of these, the Pāśupata and the Lakulīśa Pāśupata are the most ancient ones for which historical evidence is available, but the Śaiva Siddhānta, Vīraśaiva and the Trika Schools which emerged at a much later date, possess rich literature and many followers even today. Mādhavācārya in his *Sarva darśana Sangraha* has

summarised the metaphysical doctrines of Pratyabhijñā darśana (a branch of Trika School of Śaivism), Raseśvara darśana and Siddhānta Śaiva darśana, while Haribhadra Sūri in his *Saḍdarśana Samuccaya* has merely referred to the Pāśupatas. Lakulīśa Pāśupata Schools founded by Lakulīśa in *circā* second century A.D , Nandikeśvara Śaiva and Viśiṣtādvaita Śaiva Propounded by Śaikaṇtha have very limited literature. Vīraśaiva is still very popular in modern Karṇātaka. All these Śaiva Schools venerate the Śaivāgamas from which they are said to have emanated in course of time.

Gopinath Kaviraj has listed fourteen Śaiva and Sākta Schools in addition to the above ones which also belong to the Tāntric current.[98] These are Kāpālika, Kālāmukha, Kāruṇika, Kālānala, Jangama Raudra, Bhairava, Bhaṭṭa, Mahāvrata, Soma, Vāma, Kṣapaṇaka, Krama and Kaula. Barring Kaula and Krama Schools which possess rich literature, the existence of all other schools is known only through references in different texts.

Vācaspati miśra has enumerated four different currents[99] in Māheśvara trdition which includes the Kāpālikas. Yāmunācarya has mentioned Kāpālikas among broader Śaiva current. The *Śiva Purāṇa* and *Vāmana Purāṇa* also mention Kāpālikas who could be seen in good number even in the last century. Śrī Harśa in his Naiśadhacarita[100] refers to Soma Siddhānta. In the well known Śanskrit alligorical drama, Prabodha-Candrodaya, Soma has been meationed[101] which has been explained by its commentator Rucikara as *saha umayā vartate iti somaḥ, tasya siddhānta*, the philosophy which advocates the existence of Siva with Umā (Pārvati). Raghūttama in his commentary Bhāṣya Candrikā on the Nyāyabhāṣya mentions Soma School of thought[102] which goes on to show its importance as well as popu-

98. Tantra O Āgamadarśner Digdarśana, (Calcutta, 1963, p. 46.
99. Ibid.
100. Op. cit. X, 87.
101. Op. cit. Act III.
102. Op. cit. (Chowkhamba), p. 30.

larity even in seventeenth century. Similarly, an inscription dated 620 A.D. found at Igatpuri mentions Mahāvrata sect for whom arrangements for food etc. was made at Kāpāleśvara temple.

The Māhāvratins also figure in the Śiva Purāṇa and Svāyambhuva Āgama[103]. Gopinath Kaviraj has expressed opinion that probably Somasiddhāntins, Kāpālikas and Mahāvratins were all identical[104], different names were given to them in different times but in the absence of literature belonging to this tradition, it is not possible to come to any conclusion on this point. The Krama and Kaula School were very powerful currents that prevailed in Kāśmir before the rise of Trika School in early eight century A.D. A lot of literature belonging to Krama and Kaula Schools of thought is still available. Abhinavagupta, one of the greatest exponent of Trika School has assimilated the metaphysical thinking of these two schools in his exposition of the philosophy of the Trika, thereby enriched it by his unique contributions. The Mahārthamañjarī of Maheśvarānada (12th Cent. A.D.) is the principal text which describes the main tenets of Krama School of thought. Abhinavagupte who preceded Maheśvarānanda by centuries wrote two small works, *Krama stotra* and *Krama Keli*[105], giving in brief the cardinal doctries of this school but are now lost. The *Parimala* commentary on the Mahārthamañjarī Maheśvarānandi makes mention of a number of works belonging to this school such as Mahārthodaya[106], Samvidullāsa[107], Krama Sūkta[108], Pādukodaya[109], Parāstotra[110], Mukunda Keli[111],

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103. Cf. Kaviraj, G.N. Tantra O Āgamer Digdarśan, p. 47.
104. Ibid, p. 46
105. Pandey, K.C. Abhinavagupta, An Historical & Philosphical Study, p. 22.
106. Cf. Mahārthamañjarī, p. 132.
107. Ibid, p. 78.
108. Ibid, p. 59.
109. Ibid, p. 118.
110. Ibid, p. 77.
111. Ibid, p. 73.

Karma Valli[112] etc. From the same commentary we come to know that Mahāprakāśa, the teacher of Maheṣvarāhanda wrote two books, *Krama Vāsanā* and *Ṛjavimarśinī*[113] which are now lost.

The origin of Kaula School of thought can be traced traditionally back to Bhairavī (a form of goddess (Parvati) who passed on the Spiritual wisdom to Svacchanda Bhairava. Later it was passed on to Matsyendrsñatha who is also known as Mīnanātha. It is said that he was head of Kāmarūpa Pīṭha. Later this knowledge was given to Sumatinātha whose disciple Somadeva was prominent exponent of Kulamārga. His disciple Śambhunātha was famous Siddha who lived in Jālandhara pīṭha. He was well known as teacher of Abhinavagupta who has paid obeiscance to him in the Tantraloka.[114]

Kaula School of thought possessed very rich literature and it exerted great influence on the Trika System of Kāsmira but later got merged in it due great deal of affinity existing between the two Schools. Among the books which describe the metaphysical tenets of this School, mention may be made of the *Kulārṇava, Kulacūḍāmaṇi, Rudrayāmala, Devīyāmala Kulapañcāmrita, Uttaratantra, Kalatantra,* Tantra *Cūḍāmaṇi, Kulayāmala, Kulapradīpa, Merutantra, Kula Śarvasva, Kula Śāra, Kaula Tantra Kaulādarśa Tantra, Kaulrahasya, Rahasyāṇava,* Śrītattva Cintāmaṇi, Śāmbhavi Tantra, Gandharva Tantra, Vāmakesvara, Tantrarāja, Agama, Sāra, Kaulodpaniṣad, Guhyopaniṣad, Paraśurāma Kalpa Sūtra[115] etc etc. All these texts are not available. Not only Kaulas themselves but Kāsmirian ācārya Kṣemarāja in his commentary on Vijñānabhairava Tantra[116] has praīsed Kaula Siddhānta. Lakṣmīdhara in his commentary on *Saundarya lahārī* has condemned Kaula Philosophy as being anti-vedic and therefore not acceptable.

112. Ibid, p. 73.
113. Ibid, p. 115 and 178.
114. Op cit I, 31.
115. Dr. G.N. Kaviraj has given long list of the works belonging to this school of thought cf P. 37.
116. Op Cit p. 4.

CHAPTER 2

On The Language Of Tantras

The Tantras are traditionally held to have emanated from the different faces of the Supreme Lord, Śiva.[1] They are, therefore, classed under the category of revealed texts.[2] As revealed texts, they embody certain characteristics commonly found in all revealed scriptures of the world *viz*., the Vedas, Upaniṣadas, Bible, Holy Quoran etc. Some of these characteristics are—dominance of mysterious element, description of Superhuman Powers, mystic element, use of symbolic language etc. The Tantras too possess these characteristics in abundant measure.

Though most of the Tantras are found to have been written in the form of discourse between the Lord Śiva and his consort, or the Teacher and his disciple, or some such other person in classical Sanskrit language, the use of symbolic imagery and of symbolic language very often creates difficulty in our understanding the true significance of the text. The description of occult practices in which symbolic *mantras* occur very frequently is not always intelligible owing to our not knowing the secret code in which it is stated. In fact, even if we are somehow able to decipher the meaning, the words used there to convey the secret tradition (*rahasya vidyā*)[3] appear to signify multiple meanings, one obvious and the other meaning remaining hidden, a mystery.

1. The five faces are Īśāna, Tatpuruṣa, Sadyojāta, Aghora, and Vāma which respectively are said to represent, the five aspects namely *Cit*, *ānanda icchā*, *jñāna*, and *Kriyā* of Supreme Lord's Divne Essence.
2. For the divine Origin of Saiva Tantras See MVT, Introduction.
3. Cf Śiv. Dr. VII 107—113.

It may be asked why Tantras employ such language when all other contemporaneous philosophical texts speak in plain terms, yielding only one meaning to all. The reason is not far to seek. The Tantras is general deal with intuitive religious experiences of the adepts or the occult practices prescribed for obtaining such religious experiences. These intutive experiences are far too deep and full of great significance which cannot adequately be conveyed by our ordinary language. Hence the symbolic language has to be employed to bring out the depth of meaning, as it is the only language which has multidimensional significance and therefore possesses the capacity to reveal the inner signifiance, the totality of meanings.

Underhill in her book *Mysticism* has relightly observed, "The mystic, as a rule, cannot wholly do without symbol and image, inadequate to his vision though they must always be ; for his experience must be expressed, if it is to be communicated, and it actually is inexpressible except in some sidelong way, some hint or parallel which would stimulate the dormant intuition of the readers, and convey as all poetic language does, some thing beyond the surface sense."[4] This applies fully to the Tāntric texts which abound in esoteric content.

The symbolic language is very often a clothed language, not literal but suggestive, discernable only to those who have been initiated to the secret lore. Tucci in his book Tibetan Painted Scrolls (Rome, 1949)[5], has rightly pointed out the distinction between 'literal' and 'allegorical' meaning as is found in the *Guhyasamāja Tantra*, a Buddhist Tantra. Lama Anāgarika Govinda has spoken of 'twilight language' (*Sāmdhya bhāṣā*) employed by the Tantras which is said to bear double meaning, the ordinary and the mystic[6]. The ordinary meaning is the literal meaning, while the mystic meaning is the inner secret meaning which forms the kernal of Tantras.

4. E. Underhill, Mysticism (London 1956), p. 79.
5. Op. cit., p, 7 ff. n. 13.
6. Foundation s of Tibetan Mysticism (New York, 1960), p. 53.

MirceaE liade in his book *Yoga, Imortality and Freedom*[7] has thrown light on the necessity for using 'twilight' language in the Tantras. According to her, preservation of secrecy of Tāntric doctrines and occult practices and prevention of its misuse by the unscrupulous non-initiates to Tāntric doctrines are the principal motives which impelled Tāntrikas to use such language which signifies one meaning to the lay people and the other, more pregnent one, to the followers of the Tāntrika tradition.

A few illustrations from the Tantras would clarify this point. The *Mālinīvijayottara Tantra*[8] refers to five different kinds of intuitive experience which a aspirant has at evey step of his ascent from the material level to the spiritual levels. These are *ānanda, ubhava, kampa, Nidrā, Ghūrṇi.*[9] If we take the literal meaning of these five terms, these hardly signify something worth while, and in that case, we fail to grasp the real import which is essentially esoteric and spiritual. For instance, the term *ānanda* here does not simply mean delight but delight of a particular kind. In fact all these spiritual experiences are indicative of the aspirant's firm establishment in a particular level of ascent as also of his release in gradual stages from the clutches of matter. As the aspirants steps on a particular stage of ascent, he experiences Delight which is due to two factors. Firstly, as he enters a particular step, he establishes contact (*sparśa*). as it were, with his pure self. The 'touch' of the pure self fills him unique kind of spiritual Delight. Secondly, his rise to a particular level of existence marks the beginning of the 'dissolution' of his intricate relation with matter.[10]

The experience of 'melting away' of intimate relationship by the aspirant grows in gradual steps till he finally feels

7. Published from Princeton, 1958 pp. 249-54.
8. Published in the Kāśmīra Series of Texts & Studies. Srinagar.
9 Mālinīvijaya vārttika II. 38 ff.
10. For details See author's article. Esoteric Element Trika Philosophy of Kāśmīr in Kurksetra University Research Journal Vol. No. 2. 1972 pp 197—206.

himself completely dissociated from matter. As a result of this, he feels himself disembodied as it were This leads to him experiencing a peculiar feeling of buyonancy and rising up which has technically been called *udbhava* or upward motion.

In this connection it mav be pointed out here that the association of spirit with matter is on such a complex scale that complete dissociation of spirit from matter is a long-drawn process, and it is, in fact, achieved by the sādhaka only after his attaining Divine Union (Samāveśa). In this stage, he merely succeeds in untieing, as it were, one of the several knots (*granthi*)[11] of the association of spirit with matter, which causes this feeling of buyonancy in him.

With the slight slackening of intimate relation of self with not-self in every step of ascent, a kind of self-consciousness or awareness (*ātmabhāvanā*) grows in the aspirant, and he now turns his attention more and more towards his real self. As a result of this, his physical body which was receiving most of his attention previously, becomes deprived of all support, and begins shaking as it were, before it completely disappears from his view. This particular experience of the aspirant is technically called *Kampa* or shaking.

With the disappearance of the material body from his "gaze" he is left with nothing to experience. As a consequence of this, he feels overtaken by a sleep like quiescence and peace. This unique experience of peace and consequent cessation of movements of all his sense organs—internal as well external – is collect *Nidrā* or Sleep.

When this aspirant reaches that state in which experiences dissolution of the sense of identity of spirit with matter consequent on the disappearance of material body from his 'gaze' as it were. This vision of his real-self makes him realise that his self alone is, and that there is nothing apart from his self. He looks round him to find that the entire universe is only his own self-manifestation. This experience consequent on his

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11. Cf *bhidyate hṛdaya* granthi chidyate sarva samśayāh, tasmin dṛṣṭe *parāvare* Muṇḍakopaniṣat II, 2, 8.

looking round himself is technically called *Ghūrṇi*.[12]

As the aspirant has all these mystic experiences on a particular level of spiritual ascent, he is said to accomplish firm establishment in that particular step of ascent (*Viśrānti*), and thus qualify for further ascent to higher stages. It may be mentioned here that the *Mālinīvijayottara Tantra* does not give detailed explanations of mystic experiences as given above. We have to look for the hidden meaning in the Tāntric tradition where the true significance of these experiences are preserved.

We would give another example from the Śākta Tantras to illustrate our contention. The Kaulas form an important branch of Śākta tradition, and certain Śākta Tantras belonging to the Kaula stream has defined as Kaula *sādhaka* and explained his mode of spiritual discipline technically called *Kulācāra*.[13] According to the *Svacchanda Tantra*, a Kaula is not a person born in a *Kula*, i.e., family but as one who is capable of uniting Kula i.e. Serpent Power (*Kundalinī Śakti*) with a Kula, i.e., Śiva stationed on the *Sahasrāra cakra* by arousing the former and effecting its ascent through the five *cakras* (plexuses).[14] The Kulācara thus does not denote certain family rites but performance of a particular kind of spiritual discipline consisting of five '*makāras*' that have been enumerated in the *Kulārṇava Tantra* as *madya* (wine) *māṅsa* (flesh). *matsya* (fish), *mudrā* and *Maithuna* (sexual intercourse).[15] These five *makaras* too have double connotation,

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12. Cf Author's article 'Esoteric Element in the Trika Philosophy of Kāśmira in the Kurukshetra Univ. Researeh Journal VI, No 2, 1972 pp 197—205.
13. For desciption of Kuladharma and Kulācāra, see Kulārṇava Tantra, Ullāsa II.
14. Kulam, Śaktiriti proktam Kulam Śiva ucyate I Kule, Kulasya Sambandhaḥ Kaulamitiyabhidhīyate II Svacch Tantra.
15. Madyani mānsyānī ca mīnam ca mudrā maithunameva ca 1 makārapañcakam prāhuryoginām muktidāyakam 11 Kulārṇava Tant. Also compare Mahānirvāṇa Tantra I, 59 p. 13 (Jivānanda Vidyāsāgara Ed. 1884.

one gross based on the literal meaning and the other hidden one belonging to spiritual field. If we take the literal meaning of these five *makaras* or aspects of spiritual discipline, they denote certain rites and practices which are definitely obscene and disgusting. The hidden meaning symbolises certain rites which an aspirant, following the Śākta Tāntric mode of discipline, is required to perform within himself after receiving initiation and appropriate training from a *guru*. For example, the term *madya* (lit. wine) does not stand for the intoxicant wine but the divine nectar that is said ooze from the thousand-petalled lotus in the *brahmarandhra*. The drinking of this nectar after one secured ascent to higher spiritual level by performing *Khecarī mudrā*, is said to fill the aspirant with Divine Delight.[16]

Likewise, *mātsa* (flesh) does not signify the physical flesh which aspirant should eat. Flesh (*mānsa*), in this context, means the flesh of the 'beast' (*paśu*) in him which must be destroyed. It has been enjoined that the aspirant should kill the 'beast' in him, constituted by merit and demerit with the help of the sword of knowledge (*jnāna-Khaḍga*) and devour its flesh.[17] The taking of flesh thus is tantamount to getting rid of beastliness in man.

The *matsya* literally means fish, but, in this context, it symbolically signifies the inhalation and exhalation of breath (*Prāṇāpana*). It has been said that the two *nāḍis*, *Iḍā* and *Pingalā*, which are also named as *Gangā* and *Yamunā*, has two fish viz., inhalation and exhalation, moving constantly up and down. It is enjoined that a follower of Śākta mode of spiritual discipline should stop their erratic movement by performing *Kumbhaka* (stopping of breath) through prāṇa-

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16. Vyomā pañkajam nisyandasudhāpāna-rato naraḥ ; madhupāyi samaḥ proktasvitare madyapāyinah II, Kulārṇava Tan. V, 108.

17. Puṇyāpuṇya paśum hatvā jñānakhaḍgena yogacit / para layam nayeccittam mañsāsi sa nigadyate 11, Ibid, 109.

yāma (control of breath)[18] so that the blocked channel of the central *nāḍī* viz. *Suṣumnā* could be opened for the ascent of *Kuṇḍalinī śakti*. This is symbolically called the 'eating of fish' (*matsya bhakṣaṇa*) and such aspirants are known as *matsya-sādhaka*.

The *mudrā* literally means, positioning of fingers in a prescribed posture but in the context of Tāntric sādhanā it signifies the giving up of bad company The *Vijaya Tantra* says that the company of virtuous (*Satsaṅga*) leads the aspirant to liberation, while bad company causes bondage. The severance by the Sādhaka of his relationship with bad people is *mudrā*.[19]

The *maithuna* literally means 'sexual intercourse' but in the Śākta tradition of sādhana, it symbolically signifies the union of *Kuṇḍalinī Śakti* (serpent power) with Śiva existing on the *Sahasāra Cakra*. It has been enjoined that the aspirant should direct the vital breath through the *suṣumnā nāḍī* after controlling its movement in the two *nāḍis* viz. *Iḍā* and *piṅgalā* that lie parallel to the *Suṣumā*, and thereby effect the union. The Union of these two leads aspirant to experience ecstatic delight which has no parallel in the physical world.[20]

Thus we find that there exists a big gap between the literal and symbolic meanings of words used in the Tantras, especially to describe the Tāntric mode of spiritual discipline. This big gap in the two fold meanings cannot be bridged without taking recourse to the oral Tāntric tradition in which secret meanings

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18. Cf. Gaṅgāyamunayormadhye dvau matsau carataḥ sadā ।
tau matsyān bhakṣayet yastu sa bhavenmatsya sādhakā/ /
Also see Kulārṇava Tantra V, 110 - Āgamasāra.
19. Satsangena bhavenmukti-rasatsangesu bandhana / asat-sangamudrānām yattu tanmudrā parikīrtitā / / Ibid.
20. Cf. Iḍāpingalayoh prānān suṣumnāyam pravartayet / Suṣumṇā Śaktiruddiṣtā Jīvo, yam tu paraḥ Śivaḥ / / tayotsangame devaih suratam nāma kīrtitam / Also see Kulārṇava Tantra, V, 112.

are transmitted from master to his initiated disciple who alone is considered fit to receive instructions in the secret lore. In fact, because of our ignorance of the true significance of symbolic mystic expressions in Tāntric texts, the Tāntric rites and practices have not only been misunderstood but also very much abused by the unscrupulous persons, for the Tāntric tradition, by its very nature, is not an open tradition, it is available to only a select few who are considered to be the *adhikārins* (fit persons) for receiving instructions.[21]

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21. Cf. Mahānirvāṇa Tantra II, 22, p. 19 (Jīvānanda Vidyāsāgara ed.).

CHAPTER 3

The Supreme Reality In Śaiva Tantras

Every school of yoga has its own metaphysical system and the Tantras are no exception to this general trend. There are several currents in the Tāntric stream, such as *dvaita* (dualistic), *dvaitādvaita* (dualistic-cum-monistic) and *adaita* (monistic), besides the broad currents of the Vaiṣṇava, Śaiva and Śākta, each postulating its own scheme of philosophy and prescribing its distinct mode of spiritual discipline (Sādhanā). In order to grasp the true significance of Tantra-Yoga, it is essential to know the metaphysical background propagated by a particular Tāntric tradition. The ultimate Destiny and the starting point in the spiritual journey to the Supreme Goal must first be spelled out before the study of Tantra-Yoga could be undertaken. The nature of man and his position in creation must also be ascertained for the simple reason that the system of yoga has been prescribed for him only.

The ultimate Destiny, according to the Śaiva Tantras, especially those prevalent in Kashmir, is the attainment of *Śivatva*,[1] for He is said to be the Supreme Reality. He has also been called the *Pati*, the Lord in the Saiva Tantras.

Man is only a self-limited form of the Highest Reality *Parama Śiva*,[2] and on account of his being enwrapped by various bonds or *pāśas*, he is given the name of *paśu*. It is

1. Tantrasāra, Ah II, p 9.
2. Mālinīvijaya vārtika, v. 69, p 8.

posed here to discuss the nature of the Supreme Reality as well as that of man in the following paragraphs.

The Śaiva Tantras, especially those which were prevalent in Kāshmir, advocate a purely monistic philosophy.[3] They, therefore, conceive the Supreme Reality as the Supreme Experiencing Principle (*Parāsamvid*) which is of the nature of pure Caitanya[4]. By its very nature. It is eternal immutable had infinite. Though it is eternal and immutable, It underlies everything in the Universe as the innermost and true self,[5] both individually and collectively. That is to say, as the universe, It pervades and permeates the entire cosmos.[6] At the same time, It is not exhausted by its innumerable and diverse manifestations as universe, nor is limited by space (*deśa*) time (*kāla*), and form (*rūpa*). It transcends all and is beyond all, and hence in that transcending aspectalt,[7] It is given the name *Tattvātita* or *Anuttara* (Absolute).

The *Parāsamvid*, thus, has two fold nature-as the underlying Reality of everything and all, It is the all pervasive and all—inclusive cosmic Reality, the Universal *Caitanya* (*Viśvātmaka Caitanya*), and at the same time, It is also the all-transcending (*Viśvotīrṇa*) Supreme Reality, the Absolute Being.[8] It

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3. Malinīvijayottara Tantra, Svacchanda Tantra, Mrigendra Tantra, Netra Tantra etc. found mainly in Kāśmir advocate monism though some of them were interpreted differentiy before the advent of ācāryas like Vasugupta, Somānanda Abhinavagupta Kṣemarāja etc.
4. *Śiv Sū Sū* 1.
5. Ibid·
6. Vijñānabhairava Tantra v. 132.
7. Cf Māiinīvijaya Vārtika II, 126 ; Parā Trimśika ix. p. 19.
9. Ibid. I, v. 124-26.

has been variously designated as the *Parācit, Anuttara, Parameśvara, Parama Śiva.*[9]

The Supreme Reality *Parama Śiva* is said to be endowed with *Śakti* which actually is identical with His essence.[10] The *Śakti* in fact represents the dynamic side of His nature whereby He is said to be ever-active and always revealing Himself to Himself in the absence of a second.[11] His possession of *Śakti* as His integral aspect of his nature is indicative of His Fulness (*pūrṇatva*) and Absolute character.[12]

His Śakti is absolutely free from any kind of restriction or limitation, and therefore, technically called the *Svātantrya Śakti* (Divine Freedom).[13] His Divine Freedom consists in His Forming Divine Resolve (*Saṅkalpa*), and then translating them in actuality through His power of Action (*Kriya*).[14] He thus possesses not only an unlimited Freedom of will (*icchā*) of forming Divine Resolve but also an absolute freedom of carrying them out i.e. Freedom of Action (*Kriyā*) which together constitute this essence of His Divinity (*Pārameśvarya*).

Exercising His Divine freedom (*svātantrya*), the Supreme Lord or Parama Śiva, sometimes during the period of creative activity, reveals Himself to Himself in the absence of a second as the Universe (*Visva*).[15] Of this self-reveletion as universe which He does out of His free and independent will (*Svecchayā*)[16] with Himself as the substratum or background (*bhitti*), He is the Agent (*karta*) the Experience (Jñātā) and

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9. Ibid I. v. 69 ; Vijñānabhairava v. 57 cm.
10. Vijñānabhairava v. 18.
11. Ibid v. 21.
12. Ibid v. 20.
13. Ibid v. 82.
14. Ibid v. 57.
15. Cf Svac. Tantra II, 295 Comm.
16. Cf MVT I. 18.

the Enjoyer (bhoktā). The manifestation of the Universe is thus only a mode of His self-revelation (*svaprakāśa*) in which He utilise no other material except His own Sakti, the *Svātantrya Śakti.*

Or to put it in the technical language of the Tantras, the Parama Śiva's self-manifestation as the universe is only a self expansion in the aspect of His Divine Śakti (*Svaśakti-sphāra*)[17] As such, the manifestation of the universe symbolises His Divine (*aiśvasrya*) in the revelation of which the Sakti plays a pivotal role.

The Divine Śakti is said to be ever active and therefore always revealing His Divine Glory.[18] There are two ways in which the Divine Śakti functions and brings out the Divine Glory of the Supreme Lord. When the Divine Śakti functions as identified with Him, it reveals His Divine Glory (*aiśvarya*) in the form of self experience as Pūrṇāhmatā. On the other hand, when it functions somewhat differently (*bhedena*), it is responsible for bringing about the revelation of the universe which was still then lying absorbed in and identified with the Essence of the Supreme Lord. It has therefore been sometimes described as the Essence of His Divinity, the 'heart' (*hṛdaya*) of the Supreme Lord [19] It has, therefore, been said that when Śakti opens herself out (*unmiṣati*), the universe comes to be, and when she closes her seli up (*nimiṣati*), the universe disappears as a manifestation predicable in terms of discursive thought and speech (*vācya vācaka*).[20] The Divine Śakti does this eternally, alternating between a phase of manifestation when the universe comes into existenee and a phase of potentiality when the universe assumes seminal form

17. Śiv. Sū. I, 6, Comm p. 21.
18. Ibid I, 5 Comm pp. 18-9.
19. Tan. Sār. IV p. 27.
20. Cf. S.D. 79 ff p. 178 ; T.A. III.

(*bījāvastha*) as it were, thus revealing the Divine glory of the Supreme Lord, both as the Universe and as the transcendent Absolute.[21]

The phase of manifestation of Śakti as universe, or to put it in the technical language of the Tantras, the self-manifestation of the Supreme Lord in the aspect of Śakti has been named as *nimeṣa* or *pralaya*, and the complete cycle of *unmeṣa* and *nimeṣa*[22] as *Kalpa* (lit, imagining of creation and its dissolution).

Looking from the point of view of the Supreme Lord, the entire process of self-manifestation as universe can be described as the involution of the Supreme Lord, the descent of highest Spiritual Principle into diverse forms of matter. Here it must be remembered that when He manifests Himself as the Cosmos, He does not undergo any change or suffer any blemish. He remains as He ever is, the immutable transcendent Absolute, the Supreme Lord [23]

Here it may be pointed out that though the Śaiva Tantras speak of the Supreme Reality as the Supreme Lord, Parama Śiva and describe His various powers and His Divine Glory etc., they do not thereby mean to anthropomorphize an abstract metaphysical principle i.e. *Parācit* or *Parāsaṁvid*, for He has been called formless (*nirākāra*). It would perhaps be not of the out of place here to examine critically the Tantric conception Supreme Reality in the light of conception of Supreme Reality *Brahman* of *Upaniṣads*, both advocating of purely monistic philosophy, for the sake of better understanding and critical appreciation of the Tāntric view point.

Although both the Tantras and Upaniṣads agree in describing the Supreme Reality as essentially of the nature of

21. T.A.I. Comn. p. 121.
22. Cf. 9 P.V. III, 1, 3 Com. p. 221-2 (Bhāskārī ed)
23. Cf. Pr, Hd. Sū II.

pure *caiianya*, they differ widely in their conception of its nature. While the Tantras conceive pure *caitanoa* to be endowed with Śakti that is held to be identical with itself, and where by the *Caitanya* is always self-aware and self revealed, the Upaniṣads as inte-preted by Śaṅkara, maintain that the pure *Caitanya* is relationless inactive pure Existence (*Śuddha Sat*) and Pure Bliss (*Ānanda*) only. The Upaniṣads, as seen by the Advaita Vedāntin, do not admit the existence of Śakti in the *Caitanya*.

Being endowed with *Śakti*, the Supreme Reality, technically called *Parama Śiva* in the Śaiva Tantras, differ fundamentally from the *Brahman* of the Upaniṣads in as-much-as the former has also been described as the Supreme Lord (*Maheśvara*) and the Free Agent (*Svatantra-Kartā*).[24] As such, He possesses absolute freedom (*Svātantrya*) of making Himself appear as the universe in Himself as the background.

The Universe with its infinite variety of objects (*prameyas*), instruments of experience (*Karaṇa*) and experiences (*pramātā*), is something different from Himself ; it is, in fact, a manifestation of the immanent aspect of the Supreme Lord. It is a mode of His self manifestation (*ābhāsa*), resulting directly from His Divine Resolve (*Saṅkalpa*) of self-manifestation as well as its dissolution, nothing is needed beyond play of His Free Will (*Svecchā*).[36]

The Upaniṣads as interpreted by the Advaita Vedāntns, on the other hand, regards the Supreme Reality, *Brahman* to the transcendent pure Being (*Śuddha Sat*) ever-immersed in its essential Nature (*Svarūpa*). As such, the *Brahman* is absolutely inactive in itself. Though it is also stated to be the underlying Reality of every appearance and all, it is, in itself one

24. Cf Pr. Hd. S, ū2 Com.
25. I.P.V.V. vol I, pp. 8-9.
56. Sp. Ka. V.I. pp. 4-5 Comm. ; Pr. Hd. Sū 2.

(*ekam*) and indivisible pure Existence (*Akhaṇḍa Sat*). It has no relation whatsoever with the appearance of the universe the Multiplicity.

The transient world with all its infinite variety exists in the Brahman due to ignorance (*ajñāna*). Though, being the sole Reality, Brahman is the locus or substratum of all appearances and experience, it is in no way connected with the appearance or perverted experience, as it is immutable and essentially inactive[27].

It is therefore said in the Upaniṣads that the appearance of the world is due to the functioning of a Śakti which, though distinct from the Brahman, is held to be mysteriously subservient to it. The Śakti, technically called the Māyāśakti, is described as being of the nature of neither is (*asti*), nor is not (*nāsti*) and therefore indescribable (*anirvacanīya*)[28] in logical terms. It functions ceaselessly in the Brahman, making the multiplicity to appear.

The Brahman is thus reduced to an actionless locus (*āśraya*) on which the Māyāśakti operates without any beginning. Though the Upaniṣads, as seen by Śaṅkra, donot admit the existence of Śakti in the Brahman, yet the existence of Śakti has not been denied altogether. To account for the appearance of multiplicity in the Unity of Brahman, the operation of Śakti has been admitted, though this śaktl has been held to be material (*jaḍa*) by nature, while the Tantras consider Śakti to be essentially of the nature of *Caitanya*, and therefore Divine.[29]

The divergence in the conception of the Supreme Reality as postulated by the two monistic schools of thought viz. Tantras and the Upaniṣads appear to stem from the differences

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27. Cf S.D. II. 21-23.
28. Ved. Sār p. 10.
29. For criticism of Advaita Vedāntā view ponit, see SD II, 90, p. 59.

in their conception of the nature of Śakti. While the *Upaniṣads* as interpreted by the advaitācāryas consider Śakti, technically called Māyā Śakti to be material by its very nature, add therefore mnch different from the Supreme Reality Brahman which is regarded as spiritual, the Tantras regard Śakti to be spiritual in essence, and such, as an integral aspect of the Supreme Being,[30] *Parama Śiva*

Thus by recognising Śakti to be an inalienable aspect of *Parama Śiva*, the *Śatva* Tantras appear to enlarge, as it were, their conception of the Supreme Reality which is both the Transcendent Reality (*Viśvottīrṇa*), the Absolute, and the Immanent Existence (*Viśvātmaka*) as the Universe. As compared to this, the Upaniṣadic view, as seen by Śaṅkara, of the Supreme Reality Brahman appear to be truncated, narrow and exclusive, based on the negative outlook (*neti neti*) as it were

It has already been observed that Śakti is the essenee of the Supreme Lord's Divinity. Always functioning as identified with Him and thus revealing His Divine Glory (*aiśvarya*), it has in numerable forms or aspects, which however can be subsumed under five principal heads viz., cit, *ānanda, icchā, jñāṇā* and *Kriyā*,[31] arranged in order of their intrinsicality.

The *cit Śakti* is the most intrinsic aspect symbolising the Supreme Lord's power of Self-revelation (*prakāśarūpatā*).[32] As it functions in identity with Him, He always shines and reveals Himself to Himself in the absence of a second. This self-revelation, it is said, is of the nature of 'Being experience' (*Aham*) of the Supreme Lord, and as such is eternal (*nitya*) and 'Full-in-itself' (*Pūrṇa*).

Next in order of intrinsicality is the Ānanda Śakti due

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20. Cf S.D. II, 28-30 Com p. 53.
31. Tan. Sar VIII, p. 73 f.
32. Ibid I, p 6.

to which the Supreme Lord, who is Full-in-Himself' (*paripūrṇa svabhāva*) feels ever-satisfied (*ātma tṛpta*) and ever at rest. He does not experience any difficiency or want for which He might feel the necessity of moving out of Himself for satisfaction or joy. He remains as it were, resting always in Himself (*Svātmaviśrānta*)[33], immersed in His Essence and experiencing the ever-undisturbed Peace and Bliss.[34]

The *Icchā akti* is that aspect of the Divine *Śakti* by which the Supreme Lord feels Himself supremely able possessed of absolute Will of forming Divine Resolve (*Saṅkalpa*) as to what to do or what to create (*bubhuṣālakṣaṇa*)[35]. The Divine Resolve is at the root of all His movements and acts (*Kriyā*), including the manifestation of the multiplicity in Himself as the background.[36] This *Icchā Śakti* is therefore the most important aspect of the *Divine Śakti* from the point of view of creation (*Sṛsti*).

The *Jñāna Śakti* is that aspect of the *Divine Śakti* which brings in and holds all his self-manifestations as object (*prmeya Kalpa*) in conscious relation with Himself.[37] It is true that the very act of bringing something in relationship pre-supposes the existence of duality, but in the case of Parama Śiva, the sole Reality, the question of something existing apart from Him does not arise. The Parama Śiva, therefore, never experiences complete duality between Himself as the Knower (*Ahaṁ*) and His self-manifestation as the object (*Idam*) as he always experiences them to be bound by a thread of unity. Thus the duality of His self-manifestation as the Universe is always revealed in His experience (*parāmarśa*) as it were, in the background of all-embracing Unity (*dvaita*).

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33. T.S. I, p. 6.
34. Cf S.D. I, 19 Com. p. 17.
35. S.D. II. 59 Com. p. 110.
36. Sp. Kā I, p. 7 Com.
37. S.D. I, 21, Comm. p. 18 ; T.S. I, p. 6.

The *Kriyā Śakti* is that aspect of Divine *Śakti* exercising which the Supreme Lord manifests Himself as the Universe, assuming any and every role (*bhūmikā*), and thus directly causes the manifestation of His Divine Glory as the universe (*viśva*)[28].

Being endowed with the Divine Freedom, the Supreme Lord has been described as *pañca kṛtya kārī* (Doer of five functions) which the Supreme Lord is said to perform eternally are *nigraha*, (self limitation), *Sṛṣṭi* (creation), *Sthiti* (sustenance) *Saṁhāra* (absorption) and *Anugraha* (Grace).[40] As these functions) go on in cyclic order, it is not possible to specify the starting point of functions. Looking from the point of view of creation however, *nigraha* may be considered as the starting point of functions.

The *Nigraha* consists in the imposition of limitation on Himself (*ātma saṁkoca*) by the Supreme Lord as a result of which His absolute Nature as the Supreme Experiencing Principle (*Parāsaṁvid*) goes into background, as it were and He assumes monadic form (*cidaṇu*)[41] This also results in the unfoldment of different *tattvas* or levels of creation constituting the entire Cosmos. In beginning, the Universe thus unfolded. is on the 'ideal' plane, but afterwards it assumes gross from due to the operation of *Māyā Śakti* and *Prakṛti Śakti*.

The *Sthiti* (sustenance) and *Saṁhāra* (dissolution) are the two functions through which the Universe manifested by Him is sustained in Himself, and then reabsorbed during cosmic dissolution (*Pralaya*).

The *anugraha* (grace), however, is an unique function that lies on a different plane. It consists in the Supreme Lord's dispensing Grace to this self-limited spiritual form whereby He

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38. Cf. T.S. I, p. 6.
39. Sp. Nir III, 13 p. 66 ; STTS V.I. Comm., p. 1.
40. Pr. Hd. Su. 20 Comm.
41. T.S. VIII, p. 77.

actually puts an end to His self-limited form as it were [42] It is the most important function through which the Supreme Lords restores the *cidaṇus* to their original Divine status, that is *Śivatva*. The Divine Anugraha thus symbolises the doorway to the ultimate Destiny of all individuals which, according to the Śaiva Tantras, *Śivatva* and not more salvation (*mukti*)[43].

It has been observed above that the Supreme Lord, during the period of creative activity, manifests Himself as the universe which is nothing but unfoldment of the different levels of creation or tattvas. The Tantras hold the total number of *Tattvas* to be thirty six which have broadly been classified under two heads, technically called the *Śuddha Adhva* (Pure way or order) and the *Aśuddha Adhva* (Impure way or order)[42]. The Pure Order (*Śuddha Adhva*) consists of six tattvas or levels of creation viz. *Śiva*, *Śakti*, *Sadāśiva*, *Īśvara*, *Śuddha Vidyā*, while the Impure Order (*asuddha adhva*) is constituted by thirty tattvas, beginning with the *māyā Tattva* and extending up to the *Pṛthvī tattva*[45]. In this connection it would perhaps be not out of place to point out the distinguishing feature of these two levels of creation which find mention in the Śāiva Tantras alone.

The *tattvas* constituting the Pure Order are said to be manifested by the operation of Divine Śakti in its pure form (Śuddha rūpa), technically called *Mahāmāyā*[46]. The Pure order, therefore, is said to exist in the realm of *Mahāmāyā*, and possess all the characteristics of it. For instance,

42. Ibid., p. 79.
43. Cf. MYT XII, 42.
44. MVT II, 58 ; It may be pointed out here that at another place MVT classifies the entire creation under four heads —Pārthiva aṇḍa, Prākṛta aṇḍa, Māyīya aṇḍa and Śakta aṇḍa, see V. II, p. 49.
45. Cf. S.T.T.S. V. 4 Com.
46. Ibid.

Mahāmāyā is the level in which the Supreme Lord experiences the Universe epitomised by the term '*Idam*' and manifested in pure ideal form. The universe then is subjective in character and spiritual (*cidrūpa*)[47] in content without any corresponding concrete objective representation.

The Impure Order, on the other hand, is characterised by the operation of *Māyā Śakti*, hence all the Tattvas constituting this order bear the distinguishing characteristics of Māyā, viz. limitedness and discreetness.[48] The operation of Kriyā aspect of the Divine Śakti makes all the thirty *tattvas* assume concrete material form. The Universe then is no longer experienced by the Supreme Lord as something identical with Himself as the operation of Māyā Sakti which is material by its very nature, hides the spiritual nature (*cidrūpa*) of the universe and also causes the rise discreetness and multiplicity which are the distinguishing features of these order.[49]

There is yet another level in the impure Order which is constituted by the *Prakṛti tattva* and its twenty-three evolutes. This level is manifested due to the operation of *Prakṛti Śakti*, hence it is held to be the grossest material form of creation.[50] Since the Śaivāgamas accept the scheme of creation as envisaged in the Sāṅkhya system and also the nature of twenty-three tattvas with minor variation here and there, we refrain from giving detailed description here.

We may however conclude by observing that all these thirty-six levels of creation which constitute the entire range of creation is contained seminal form in the Supreme Lord who is not only the Creator, Ṣustainer and Experiencer in the ultimat eanalysis, but it represents Him in His immanent aspect of Divine Śakti.

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47. Ibid, V. 3 Com., p. 3.
48. STTS v. 5 Comm p. 4.
49. Parāpraveśīkā p. 7.
50. STTS v.

CHAPTER 4

The Conception Of Man In The Śaiva Tantras

Man occupies pivotal position in all schools of Indian Philosophy. This is more so in the field of spiritual discipline or Sādhanā because various modes of Sādhanā are prescribed for man in bondage, different ways of spiritual ascent are laid down for him only. Man is the central figure in all schemes of creation and the Tantras are no exception to this.

The conception of man differs from system to system. In a dualistic system, he occupies some what subordinate position to the Supreme Reality in the monistic system of thought. He is regarded to be one and identical with the Supreme Reality. The Śaiva Tantras which advocate a purely monistic philosophy, are not in favour of mere affirmation of the ontological non-difference between the individual and the Supreme Reality, but they take a step forward and declare that the man is only a replica of the Supreme Reality. the Parama Śiva who actually assumes and manifests Himself as the multiplicity of individual beings and their objects of enjoyment[2].

It has already been observed that the Parama Śiva in order to make the multiplicity, i.e., universe to appear, imposes limitation of His infinite *Svarūpa*, exercising. His Divine Freedom. As a result of this act of self-limitation (*ātmasaṅkoca-or ātma nigraha*), His absolute Nature is obscured, and His Divinity gets veiled, and He appears a countless number of *pramātās* and *prameyas* etc. on different levels of creation[3].

1. Cf. Madhva philosophy of Vedānta.
2. Par Sārca. v. 6 com. p. 18 ; Par. Carcā. v. 3.
3. Par. Carca. v. 3, 6.

His *Vyāpaka svarūpa* (pervasive nature) gets eclipsed, and He assumes the form of spiritual monad(*cidaṇu*)[4]. In this form, He is not able to experience His Divine Nature (*Svarūpa*) characterised by such qualities as omnipotence (*Sarvakartrtva*), omniscience (*Sarvajñtva*), Self-contentment (*pūrṇatva*), eternity (*nityatva*) and Freedom (*Svātantrya*). This self-limitation (*atma saṁkoca*), which follows directiy from the operation of *Nigraha* (one of the five Kṛtyas described before) is technically called the *āṇavamala*[6]. The manifestation of the *cidaṇus*, in fact, marks the beginning of the manifestation of individual beings in whom distinct personality develops for the first time, and hereafter they acquire the fitness in being called individual being In this form, the individual being is incapable of experiencing his real divine nature, hence the *āṇavamala* is described as being of the nature of non-cegnition[6] (*akhyāti*).

In this connection it may be pointed out, though the act of self-limitation is one and unique, the *āṇavamala* associated with every individual being is said to be manifold as in nature.[7] And it is for this reason held that when the āṇavamala is destroved in one with the influx of the Divine Grace (*Anugraha*), it does not lead to the destruction of āṇavmala in all. The *āṇavamala* is the fundamental *mala* (*mūla mala*) which is responsible for the very existence of individual beings, and as such, it is said to be *āntara* or internal[8].

The veiling of the individual being by *āṇavamala* is responsible for his experience of not-self (*anātmā*) in self (*ātmā*) which is technically called the *Pauruṣa ajñāna*[9]. It is named as the *Pauruṣa ajñāna* (Spiritual ignorance) because it has its locus in the *Puruṣa* or self-contracted *cidaṇu* (spiritual

4. Tan. Al Ah. ix, v. 144-45.
5. *Maha* literally means defitement, The *āṇavaunda* is the first defitement in the form of relfcentration. Par. Sār v. 16, p. 45.
6. Cf. Tan. Āl. Ah. 1, v. 87-18 Com. p. 73 ff.
7. Ibid, Āh. I x, v. 63 Com. p. 61 ff.
8. Par. Sār. v. 24 Com., p. 55.
9. Tan. Sār. I, p. 3.

moned) as different from the *bauddha ajñāna* (intellectual ignorance) which has locus in the intellect (*buddhi*) of the individual particular concept being[10]. A word of explanation is necessary to explain this which has no parallel in other well known orthodox systems.

It is said that the Supreme Lord, prior to his self-projection as the Universe in exercise of his Divine Freedom, experiences Himself as the Pure subject (*Śuddha Aham*) in the absence of a second. This objectless self-experience (*pratyavamarśa*) as *Aham*[11] is said to be the highest Śelf-experience of the Supreme Lord on the level of *Śiva Tattva* which is regarded as the apex tattva in the hierachy of tattvas. On the level of ***Sadaśiva tattva***, however, this self-experience of the Supreme Lord takes the form of '*ahamidam*'[12] in which the pure object symbolised by the '*idam*', representing the entire cosmos in ideal form, emerges owing to the functioning of *icchā Śakti*. Subsequently, on the level of the *Īśvara Tattva*, the aspect of pure object (*idam*) in the Supreme Lord's self-experience gains prominance, and it assumes the form of '*Idameva Aham*'. (This is I)[13]. In the succeeding step i.e. the level of *Śuddha vidyā*, both the aspects of pure Subject (*aham*) and pure Object (*Idam*) in His self-experience become balanced as it were, and it assumes the form of *aham-Idam* (I am this)[14]. Here it may be pointed out that upto this level, the Divine Śakti in its pure form, technically called Mahāmāyā, functions to make the different levels of Pure Order (*Śuddha Adhva*)[15] manifest, hence the Supreme Lord does not experience dichotomy between pure Subject and pure Object in his self-expérience.

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10. Tan, Sār. Ah. I, p.
11. Comparable to well-known Upanisadic saying 'So' ham' cf. Author's artiele on the 'Concept of Pūrṇāhamtā' in the Corpus of Indian Studies (Calcutta) 1980 pp. 153-64. See also I.P.V. III, 1, 3 com., p. 223 (Bhāskaried).
12. Ibid.
13. Ibid., p. 224.
14. Ibid.
15. S.T.T.S., v. 2, p. 2.

But with the functioning of *Māyā Śakti* which is only the materialised form of the *Divine Śakti*, the self-experience of the Supreme Lord undergoes a radical change. He no longer experiences Himself as Pure Subject and His self-projected form as Pure Object, both held in identity (*abheda sambandha*). The operation of *Māyā Śakti*, which is responsible for the rise of discreteness and differentiation, brings about further limitation, and causes the disappearance of both the aspects of Pure Subject (*Aham*) and Pure Object (*Idam*) simultaneously in His self-experience. A vacuum is thus created, as it were[16], in His self-experience which is subsequently filled by the rise of the aspect of object (*Idam*) or not-self on the level of *Māyā*, and its splitting into the limited subject and limited object. The Supreme Lord, on this level, becomes totally bereft of His Divine Essence and Powers, and is reduced to the form of limited subject, technically called *Paśu Pramātā* (Experiencer in bondage)[17].

The Supreme Lord, in the form of *Paśu pramātā* is not able to have his ego-experience (*ahambodha*) in his pure Self as that has already disappeared owing to the imposition of Self limitation (*ātmasaṁkoca*)[18] and His simultaneously veiling by the *āṇavamala*. Hence he has his ego-experience in not-self i.e. *idam*, represented by body etc. This is technically called the *Pauruṣa ajñāna*.[19]

Since the *Pauruṣa ajñāna* is consequent on the individual's self-contraction and covering by *āṇavamala*, it can be destroyed only after the termination of self-contraction and consequent annihilation of *āṇavamala* in the individual being. It has been, therefore, held that the descent of Divine Grace alone is capable of nullifying the self-limitation which arises from the imposition of limitation by the Supreme Lord. It may therefore be regarded as co-terminus with the manifestation and dissolution of individual being in creation.

16. Cf. I P.V. III, 1, 6 Com. p 229 (Bhāskarī Ed).
17. Ibid III, 1, 7 Com. p 230 (Bhāsarī Ed).
18. Cf. Ibid III, 1, 8 Com. p. 233-234.
19. T.S. Ah. I, p. 1.

It has been observed that *Parama Śiva* is both omniscient and omnipotent so that perfect knowledge (*pūrṇa jñāna*) and the freedom of Act (*Svātantrya*) constitute the two principal aspects of His absolute nature (*Svarūpa*). So long as He is not affected by the *aṇavamala*, these two essential aspects of His Divine nature remain coalesced as it were,[20] in such a way that they are indistinguishable in His pure Nature. But, as soon as He is covered by the self-imposed *āṇavamala*, these two aspects of His nature appear as differentiated and affected severally by limitation (*saṅkoca*) with the result that two distinct types of *cidaṇus* appear, with one of the aspects of their *Svarūpa* viz., *jñāna* and *Kriyā* affected by limitation.[21] The *cidaṇus* whose Kriyā aspect of their nature is affected by the *āṇavamala* which deprives them of their freedom of Act (*Svātantrya*) are technically called *Vijñānākalas*.[22] The *Vijñānākalas* are thus also a type of limited beings who retain consciousness of their real Nature, but are bereft of their power of Act or *Svātantrya*, the Essence of their Divinity. Hence they are classed under *Paśu pramātās*.[23]

There are other *cidaṇus* in whom the *āṇavamala* obscures the knowledge (*jñāna* or *bodha*) aspect of their Nature, hence they are oblivious of their pure Nature. The *Kriyā* aspect of their Nature, however, is not affected by the *āṇavamala*,[23] and it is this which induces them to undergo further involution. With the *Kriyā* aspect remaining intact in them after their association with the *āṇavamala*, they cannot remain immobile in one state, the state of unembodied existence. They undergo further involution in *Māyā* to give, as it were, *Kriyā Śakti* an opportunity of expression, and assume appropriate kind of psycho-physical body apparatus (*deha yantra*).

The *āṇavamala* is thus of two kinds[24] one found in the dis-

20. Cf. IPV III ii 4-5 comm., p. 248 (Bhāskarī ed).
21. Ibid.
22 Ibid., III, (ii) 7 comm., p. 249.
23. Ibid., III, (ii) 8 comm., p. 252.
24. I.P.V. III, (ii) 4, p. 248 (Bhāskarī ed).

embodied beings viz. *Vijṇānākala*, and the other responsible for the manifestation of embodied beings, technically called *Śakalas*, undergoing repeated transmigrations, both vertical as in involution in the higher-lower levels of existence, and horizontal from one gross physical body to another.

As the second type of *cidaṇus* undergo involution in the domain of *Māyā Śakti* which is described to the universal power of obscuration (*tirodhānakarī*),[25] enwraps them with the result that their *Svarūpa* get further obscured. The veiling by Māyā is technically called the *Māyīya mala*.[26]

Māyā is not alone in accomplishing the task of obscuration. It brings into operation five other forces of limitation, technically called *Kañcukas*[27]. As these *Kañcukas* (lit. teguments) enwrap the individual being, His Divine Powers as the Supreme Lord, which were expressions of His Divine Glory, are transformed into five principles of limitation viz. *Kalā, Vidyā, Rāga, Kāla* and *Niyati*. A word of explanation is necessary to understand the nature of five *Kaṇcukas*.

As we have already observed above, the Supreme Lord, endowed with Divine freedom, has omnipotence (*Sarvakartṛtva*) as expression of His Divine Nature. This aspect of His Divine Power when contracted by self-imposed limitation (*Nigraha*), and obscured by Māyā, is reduced to limited power of authorship in the *Cidaṇu*, technically called Kalā[28] The Supreme Lord becomes drowsy (*supta*)[29] as it were, as a result of this change. The Omniscience (*Sarvajñatsa*) is another aspect of Supreme Lord's Divine Nature which undergoing limitation (*saṇkoca*) and obscuration by the Māyā is transformed into limited power of Knowledge in the individual being, technically called *Vidyā*[30]. This results in the reduction of the Supreme Lord's infinite power of Knowledge into limited

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25. Ibid., III, (i) 7, p. 231.
26. Ibid., III, (ii) 9, p. 253.
27. Ibid., III, (i) 9 com., p. 235-38.
28. S.T.T.S., v. 8, p.
29. T.S., Ah. VIII, p.

Power of knowledge, whereby the limited experiencer gets only a vague, undefined and discreet view of the objects of knowledge.

Being endowed with the Divine Freedom, the Supreme Lord, who is full—in—Himself (*paripūrṇa*), feels Himself ever self-satisfied and self-contented (*tripta*) so that He does not feel the necessity of moving out. This aspect of His Divine Nature, when contracted by self-limitation (*Nigraha*) and obscured by Māyā Śakti, is transformed into the limited power of Interest in a *cidaṇu*, technically called *Rāga*.[31]

The Supreme Lord, as transcendent Absolute (*Viśvottīrṇa*), is Immutable and beyond Time, Space and Causality. This aspect of His Divine Nature when affected by self imposed limitation (*Saṅkoca*) and Māyā, undergoes radical transformation in the *cidaṇu* as a result of which he becomes subjected to confinement in time, this technically called *Kāla*.[32]

The Supreme Lord in His immanent aspect, is all-pervasive (*Vyāpaka*). This aspect of His Divine Nature is reduced in the *cidaṇu* to the limited power of confinement in space by the self-imposed contraction and *Māyā*. This is technically called *Niyati*[33] which is also held responsible for subjecting him to cause-effect relationship.

Thus these five *Kañcukas*, which are of transformed aspects of the Supreme Lord's Divine Powers, due to Self imposed contraction (*Sra-saṅkoca*) and the operation of *Māyā Śakti*, represent five snares (*pāśa*) by which the Supreme Lord is bound and reduced to self-contracted *cidaṇu*. Here it must be pointed out that although the five *Kañcukas* are regarded by the Śaiva texts as 'progeny' of Māyā tattva[34], yet they are said to have independent existence, and therefore they are enumerated separately in the list of thirty-six tattvas admitted by the Śaiva texts.

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30. Saṭ. Trim Tat. San , v. 9.
31. Ibid., v. 10.
32. Ibid., v. 11.
33. Ibid., v. 12.
34. Kashmir Shaivism, p. 75.

Thus we find that the obscuration of individual beings by the *Māyā tattva* does not remain confined to the mere hiding of their Divine Essence, it also brings about drastic changes in their nature (*svarūpa*), which follow as a natural corollary to obscuration.[35] For instance, veiling of a *cidaṇu* by *Māyīya-mala* results in his ensnaring by different kinds of *pāśa* when he experiences differentiation and discreetness (*bahutva*) all over in place of oneness and unity. This experience of differentiation by the *cidaṇus* however remains indistinct and hazy in that stage[36], because the *cidaṇus* are then are devoid of ego-sense (*ahambodha*) following the imposition of *āṇavamala*. But, as they get back, as it were, their ego sense on their being associated with a physical body, they begin experiencing discreteness and differentiation between subject and object, which characterises all worldly experience.

The *Māyīya mala*, like the *āṇavamala*, is beginningless,- though destructible. Its destruction can be brought about by an individual *cidaṇu* through his persistent intense endeavour.

As the task of concealment of the individual beings' Divine Nature is accomplished by *Māyīya mala*. The *Kārmic seeds*[37] lying dormant in the Māyā get attached to the *cidaṇus* (individual beings). The *Karmabījas* are products of subtle residual impressions of past *Karmas* performed by the *cidaṇus* in embo died form, which lie embedded in the *Māyā*. As these *Kārmic seeds* cling to the individual *cidaṇu*, they awaken in a desire for performance of *Karma* (*Karmavāsanā*), which, in turn, impels him to associate himself with an appropriate kind of psycho-physical organism i.e. body apparauts (*dehayanta*) produced out of Prakṛti and its constituent *tattvas*. As the association of an individual *cidaṇu* with a body-apparautus results in further obscuration of his true Nature, the *Karmabījas* are regarded as being of nature of a veil, and are technically called

35. I.P.V. III, ii, 8, p. 252-53 (Bhāskarī Ed.).
36. Ibid.
37. Tan. Al. Ah. IX, 88, Comm., p. 75.

the *Kārmamala*.[38]

The *Kārmamala* is thus the root cause of an individual being's conjunction with a body-apparatus.[39] It is relatively permanent *mala*, as it is not destroyed with the falling off of one body-apparatus. It is said to persist through the births and deaths of an individual. It is beginningless (*anādi*), though destructible through intense personal efforts of the individual

Associated with every embodied individual, *Kārmamala* is said to be manifold in nature, so much so that it is unique in every individual being. It is this characterstic feature of *Kārmamala* which bestows on the individual being distinct personality,[40] notwithstanding the fact that all *Sakalas* (embodied beings) are bound by the same three malas, viz., *āṇava*, *mayīya* and *Kārmamala*.

Besides this, the *Kārmamala* is also said to determine the type of body with which an individual *cidaṇu* is to be associated.[41] The Saiva texts mention three different kinds of body-apparatus viz,, *daiva Śarīra* (Super-human), *mānuṣa Śarīra* (human) and *tiryag-śarīra* (Sub-human). Of these, the body-apparatus of the superhuman and sub-human beings are called *bhogāyatanas* or *bhoga deha* (lit. vehicle for enjoyment) as they serve the purpose of enjoyment only, while the body-apparatus of human beings are known as *Karma deha* as they are suitable for the performance of Karma.

In so far as constitution of these two types of body-apparatuses are concerned, it appears that there is not substantial difference in their constitution, excepting that in the case of individual beings possessing *bhoga deha*, their ego-sense is latent, while in the individual beings having *Karma-deha*

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38. I.P.V. III, ii, 5 Com., P. 249 (Bhāskarī Ed).
39. Ibid, III, ii, 10 Com., p. 254-55.
40. Ibid.
41. I.P.V. III, ii, 10, p. 253 (Bhāskarī Ed).

it is manifest. Hence performance of *Karma* by them causes the vertical movement in the different hierarchy of levels, while in the former, possessing *bhogadeha*, there is no scope for such movement.

The individual beings' association with body due to *Kārmamala* causes the rise of *bauddha ajñāna* (Intellectual Ignorance) which is in the form of false identification of Notself with Self (*anātmani ātmabodha*) as has been described above. It is said to be conceptual by nature (*vaikalpika*) as it lies in the *buddhi* of the individual.[42] It is temporary as it arises with the individual beings assocciation with a body-apparatus, and is terminated with his dissociation with body.

The Śaiva texts admit two kinds of bodies, the subtle and the gross. As in other orthodox systems of Indian Philosophy the subtle body which is technically called the *ātivāhika deha* (lit. body for carrying the individual being from one gross body to another)[43]. The subtle body is relatively permanent as the individual being is associated with it in the beginning of creation. The Tāntric texts generally subscribe to the view held by orthodox system like Sāṁkhya-yoga, Vedānta etc. that the subtle body is the locus of different kinds of residual impressions of Karma (*Kārma samskāras*) performed by the individual in embodied condition, and it is these *Karma Samskāras* which cause transmigration as well as vertical movement on the different levels of creation in *Prakṛti*.

The gross physical body, constituted by the five mahābhūtas (gross physical elements), is temporary body which the individual takes in accordance with his *Karma Samsakāras*. The gross physical body is roughly of four kinds, arising as it does, from embryo (*jarāyuja*), egg (*aṇḍaja*), (*Svedaja*) Sweat and earth by sprouting (*udbhija*).

42. I.S.I.
43. Jan. Mar. Vicāra, p. 2.

CHAPTER 5

Śaiva Conception of Pramātā (Experiencers)

It has been observed in the foregoing pages that as the Supreme Lord unfolds the entire range of creation, consisting of thirty-six levels of creation represented by as many number of tattvas, two stadias of creation becomes manifest viz., the Pure Creative (*Śuddha Adhva*) and Impure Creation (*Aśuddha Adhva*).[1]

The pure creation (*Śuddha Adhva*), as has already been indicated is represented by a hierarchy of five tattvas, viz., beginning with the highest, *Śiva, Śakti, Sadāśiva, Īśvara* and *Śuddha vidyā tattvas*.[2] The *Śiva tattva* represents the highest level of Pure Creation in which the all-transcending nature (*Viśvottīrṇa rūpa*) of the Supreme Lord is negated, and with it disappear the supremely 'ideal universe' that existed within Him as an 'idea'. In this level of self-manifestation, the Supreme Lord experiences Himself as only the pure light of *Caitanya* (*cinmātra*) without anything to shine upon or reveal.[3] Hence, the self-experience (*Parāmarśa*) of the Supreme Lord in this level takes the form of *Aham*.[4] The *Śakti tattva*, which must be distinguished from the Divine Śakti or the *Svātantrya Śakti* of the Supreme Lord, signifies that level which causes the negation of the Absolute character of the Supreme Lord. As a matter of fact, *Śiva* and *Śakti tattvas* are so interwoven that it is some-

1. S.T.T.S., p. 3 f and also p. 5.
2. Ibid.
3. I.P.V., III, i, 1-2, Com., p. 215 f.
4. Ibid., Bhaskarī, p. 216.

times very difficult to distinguish the two levels of creation. It is, therefore, held that *Śiva* and *Śakti tattvas* indeed are biune tattvas, existing eternally in the bosom of *Parama Śiva*, and as such, are considered to be existing outside the range of creation.[5] The *Sadāśiva tattva*, also called the *Sādākhya tattva*[6] is that level of creation in which the notion of 'being' appears for the first time in the self experience of the Supreme Lord. In this stage, the 'ideal universe' which was held in identity within the Supreme Lord, just begins to appear in His self-experience in extremely indistinct or vague form (*dhyāmala*), so much so that it could hardly be given any name.[7] It is, therefore, held that the self-experience of the Supreme Lord on this level takes the form of '*ahamiti*' (I am).[8] This level is followed by the *Īśvara tattva* when the 'ideal universe', which lay hidden within the bosom of the Supreme Lord and was negated the *Śiva-Śakti* level and which just started to appear in vague form the *Sādākhya* level, comes into the full view of the Supreme Lord.[9] He then is said to have the self-experience as '*idameva-aham*'.[10] The *Idam* aspect, symbolizing the universe in pure 'ideal' form[11], becomes prominent in the self-experience of the Supreme Lord on this level. On the next level, both the *Aham* (pure subject) aspect and the *idam* aspect (Pure object) gain equal prominance so that they are almost equally balanced in the self-experience of the Supreme Lord. The self-experience in this stage, technically called the *Śuddha Vidyā* takes the form of '*Ahameva idam*' (I am This).[12] It must however be noted here that on all the five levels of the pure creation, described

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5. Ibid. 6. I.P.V. III, i, 2 Com., p. 217.
7. I.P.V. III, i, 2, pp. 218-19.
8. S.T.T.S., v. 3, p. 3 Com.
9. I.P.V. III, i, 3, p. 221.
10. S.T.T.S., v. 4, p. 4 Com.
11. I.P.V. III, i, 3 Com., p. 223.
12. S.T.T.S., p. 4 Com.

above, the universe which is the nothing but a sort of self-expansion, is experienced by the Supreme Lord as identified with Himself.

Below these five levels of Pure Order lies the Impure Order which as has been pointed out, is characterised by the functioning of *Māyā Śakti*. Therefore the self-experience of *Parama Śiva* in the realm of *Māyā* undergoes a radical transformation—what was experienced by the Supreme Lord as held in identity with Himself, now assumes discreet form and is experienced as such. The universe which was 'ideal' in the Pure Order, now assumes concrete form (*mūrta rūpa*) as it were and hence is experienced as different from the experiencer (*jñātā*).[13] The Impure Order (*aśuddha Adhva*) made of 31 tattvas including *Māyā* progeny, and her *Puruṣa* and *Prakriti*, consists of as many as 23 levels of creation, all of them being material by nature.[14] Here we donot propose to describe the nature of these material tattvas as we are mainly concerned with the different kind of *Pramātās* who exist on different levels of creation, belonging both to Pure and impure orders.

Before we discuss the nature of different kinds of *Pramātās*, it must be made clear that in the ultimate analysis, these *Pramātās* are merely self-manifestations of the Supreme Lord who, as we have already indicated, is the Supreme Experiencing Principle (*para-pramātā*) or the Divine Subject.[15] It, is indeed. He who assumes roles of different *pramātās* So far as the Pure order is concerned, these *Pramātās* exist on four levels viz. *Śiva-Śakti tattva*, *Sadāśiva tattva*, *Īśvara tattva* and *Śudha Vidyā tattva*.[16]

The *pramātā* on the *Śiva-Śakti* level is called *Śiva*.[17] The

13. Cf. S.T.T.S., v. 5, p. 4 f.
14. Cf. I.P.V. III, i, 6 Com., p. *229*.
15. Pr. Hd. Sū 1 Com.
16. Cf. T.S. IX, p. 92.
17. Pr. Hd. Sū, 3 Com.

Śaiva Tantras mention that there is hardly any difference between him and ths Supreme Experiencing Principle ((*parāṣaṁvid*). He is said to be exist eternally on account of the fact that the orthodox tradition holds *Śiva-Śakti tattvas* lie outside the range of creation. Hence it has been said that *Śiva pramātās* are not created *pramātās*.

Below the *Śiva pramātā* lie the *Mantra-maheśvaras* who are said to reside on the level of *Sadāśiva Tattva*.[18] They are innumerable in number. They are embodied beings, their bodies being made of pure substance viz. *bindu*. It is interesting to note similarity of conception between the Vaiṣṇavite and Śaivities in this regard, for Vaiṣṇavites also believe that the denizens of *Vaikuṇṭha* who are Lord's *Parikaras*, are embodied beings, their bodies having been created out of *aprākṛita Sattva*. The Śaiva Tantras speak of two types of *mantramaheśvaras*, firstly, those who come into being with the unfoldment of the universe by the Supreme Lord,[19] secondly, the *ādhikārika mantra-maheśvaras*[20] i.e those who raise themselves upto the elevated positions on receiving Divine Grace (*anugraha*) from the Supreme Lord in appropriate measure and appropriate kind of *Dīkṣā*, backed up by their sādhanā. The main function of *mantra maheśvaras* is to govern the universe in accordance with the will of the Supreme Lord, and also to serve as the medium for transmission of Divine Grace to beings lower to themselves.

Next in the hierarchy of *Pramātās* are *Mantreśas* who are said to lie on the level of *Īśvara Tattva*.[21] They too are embodied pure *pramātās*, their bodies being made of the *bindu* (pure substance). The *Mantreśa* too have been classified under two head, *mantreśas* coming into being with the unfoldment of the Universe, and *ādhikārika mantreśa* i e. elevated pure *Pramātās*.

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18. Ibid
19. T.S. IX.
0. Ibid.
21. Pr. Hd. Su 3 Com.

They are said to carry the same functions as *Mantra maheśvaras*.

The *Mantras* are the lowest in the hierachy of *Śuddha pramātās* who are said to exist on the level of *Śuddha Vidyā*.[22] Like the other two kinds of *Śuddha pramātās*, they two possess *Vaindaba deha* and are said to carry out similar functions. The chief of the *Mantra* family of *Śuddha pramātās* is technically called Ananta Bhaṭṭāraka [23]

Though the realm of Māyā or Impure Order (Aśuddha Adhva) begins from the level just below the *Śuddha Vidyā Tattva*, the Śaivites speak of a distinct type of *Pramātās*, technically called the *Vijñānakalas*[24] who are said to exist below the level of Śuddha Vidyā but above Māyā. In order to understand fully the nature of *Vijñānākalas* who are included in the category of *Paśupramātās* (fettered or limited *pramātās*), it would perhaps be not out of place to examine the manner of their manifestation in course of the unfoldment of Universe by the Supreme Lord.

The Śatva Tantras of Kāsmīra hold that the Supreme Lord is both omniscient (*Sarvajña*) and omnipotent (*Sarvaśaktimāna*) so that perfect knowledge (*Pūrṇajñā*) and Freedom of Act (*Svātantrya*) constitute the two principle aspects of His Divine Nature (*Svarūpa*).[25] So long as He does not impose limitation (*Nigraha*) on Himself in exercise of His Divine Freedom in order to appear as the Universe, these two essential aspects of His Nature remain coalesced, as it were, in such a manner that they are indistinguishible. But as soon as He is affected by self-imposed limitation, technically called *āṇava mala* which reduces Him to the form of spiritual monad (*cīdaṇu*), these two aspects of His Nature appear as differentiated and affected severally by limitation.[26] As a result of this, two distinct types

22. Ibid.
23. Ibid.
24. I.P.V. III, ii, 10, p. 254.
25. Ibid. III, ii, 5 Com., p. 248.
26. Ibid. III, ii, 6 Com., p. 250.

of self-contracted *pramātā* or *cidaṇus* appear. Firstly, there are some monadic *pramātā*, whose Kriyā aspect is affected by *āṇavamala* which deprives them of their freedom of Act (*Svātantrya*). These *pramātā*, retain their consciousness of their real nature (i.e. *bodha* or *jñāna*) and are technically called *vijñānakevalis* or *vijñānākalās*.[27] Secondly, there are other monadic *pramātās* whose *bodha* aspect is covered by the *āṇavamala*, while their *kriyā* aspect remains intact. These *pramātās* are devoid of the consciousness of their nature, hence they undergo further involution in *Māyā* when they are known as *sakalas* and *pralavākalas*.[28]

The Vijñānākalas are unique class of *pramātās* admitted by the Kasmira Saivities Though they are said to be not very much different from the Supreme Lord on account of their retaining consciousness of their real nature viz. *Jñāna* or *bodha*[29], they are included in the category of fettered *pramātās* (*paśupramātās*) owing to their being affected by *āṇavamala*. It has been said that the *vijñānākalas* have neither any evolution (i.e. upward movement) nor involution (i.e. descent into lower levels of creation) owing to their retaining consciousness of their pure nature i.e. *bodha*. They are therefore said to stay where they are, i e above Māyā but below the *Śuddha Vidya* level, immersed in ajñāna, as it were. As they are covered by only one *mala*, i.e. *āṇavamala*[30], they always remain in unembodied condition (*adeha*).

The Tantra admits the existence of two kinds of pramātās in the realm of Māyā who are, as indicated above, are called *pralayākalas* and *sakalas*. Both these kinds of *pramātās* are fettered ones, i.e., *paśu pramātās* in as much as they are covered by one or more *malas* (defilements). Of the two kinds of *malas*,

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27. Ibid. III, ii, 7 Com., p. 251.
28. Ibid. III, ii, 8 Com., p. 252.
29. T.S. IX.
30. I.P.V. III, ii, 7, p. 251.

viz., the *āṇava* and *māyīya mala*. As such they are said to stay above the level of *Prakrti tattva*. As they are not equipped with any kind of body apparatus (*deha*), they are incapable of performing any *karma* and therefore they lie immobile in *Māyā*, though potentially they retain the capacity for *Karma*, owing to their having *Kriyā* aspect of their nature (*svarūpa*) unaffected by the *Āṇava-mala*.[31]

The *sakalas*, on the other hand, are the only embodied *paśupramātās* as they are covered by all the three kind of malas, the *āṇava*, *māyīya* and *kārma*. Like the *pralayākalas*, the *sakalas* too have the *kriyā* aspect of their nature intact, although the *bodha* aspect of their nature is eclipsed by the *āṇavamala*.[32] The Māyīya and *Kārma malas* cause further covering of their *svarūpa*. They are, therefore, totally oblivious of their nature. But, on account of their association with suitable body-appearatus (*deha*), they are able to perform Karma and transmigrate from one body to another, and also move upward and downward in the different levels of creation.[33]

In this connection, a word of explanation is necessary to indicate the nature of various kinds of *malas*. The Saiva texts mention three kinds of malas, *Āṇava*, *Māyīya* and *Kārma* which usually cover an individual being. The *āṇava mala* is the *mūla mala* (fundamental defilement which arises out of the imposition of limitation (*ātmanigraha*) on Himself by the Supreme Lord in exercise of Divine Freedom, whereby He assumes the form of a *cidaṇu* and manifests Himself as a *paśu Pramātā*.[34] It comes into being with the imposition of self-limitation by the Supreme Lord at the time of creation and is destroyed with descent of Divine Grace (*anugraha*) on all individuals. All the *Paśu pramātās*, *vijñānākalas*, *pralayākalas* and *sakalas* are covered by

31. Ibid. III, ii, 8, p. 252.
32. Ibid.
33. I.P.V. III, ii, 10 Com., p. 254.
34. Ibid. III, ii, 3 Com., p. 247.

this *mala*. The *māyīya mala* is the second covering on individual beings which comes into being as they descend into *Māyā* which enwarps them.[35] *Māyā* is not alone in covering individual beings, she and her five progenies, technically called *Kañcukas* viz. Kāla, *Niyati*, *Rāga*, *Vidyā* and *Kalā* also help in veiling their nature by affecting the particular aspects of their pure *Svarūpa* i.e. the five powers of omniscience, omni otence[36] etc. The covering by *Mayīyamala* gives rise to the experience of discreteness and differentiation (*bheda*) in all spheres of the world. The *pralayākalas* and the *Sakalas* are enwrapped by this *mala*. Though the *māyīyamala* is said to come into existence with the creation it can be destroyed by the individual through their persistent endeavour. The *Kārmamala* is the final covering made up of *Karma bījas* that lie dormant in Māyā which stick to individual being as they descend-further in course of involutionary cycle.[37] As they get associated with an individual *cidaṇu*, they arouse in him desire for Karma (*Karmavāsanā*) which, in turn, impels him to associate with a suitable body apparatus (*deha*) produced eut of *Prakṛti* and her evolutes. Thus the *Kārmamala* is the root-cause of conjunction of an individual *cidaṇu* with a body-apparatus which makes him to assume the form of *sakala*.[38] The *Kārma-mala* is relatively permanent, as it is not destroyed with the destruction of particular body-apparatus, though it can be got rid of by an individual being through his persisted endeavour.

To conclude, the Tantras ad nits seven kinds of *pramātās* in all, existing in different levels of creation. Arranged in a hierarchical order they are *Śiva*, *Mantramaheśvara*, *mantreśa* and *mantra* belonging to Pure Order, *Vijṇānākala*, *pralayākala*

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35. Ibid. III, ii, 4-5 Com., p. 248-49.
36. S,T.T.S., v.
37. I.P.V. III, ii, 7 Com., p. 251.
38. Ibid. III, ii, 10 Com., p. 254-55.

and *sakala* belonging to Impure Order. Besides these seven, the highest *pramātā* is the Supreme Lord who is the Supreme Experiencing Principle (*parapramātā*). If however these pramātā are considered from the point of view of body apparatus (*deha*), we find that only two kinds of *pramātās* are devoid of body—apparatus. viz. the *vijñānākalas* who are unembodied by their very nature, and *pralayākalas* who remain in disembodied condition, while rest of pramātās beginning from *Śiva* down to *Sakala* are embodied, with only this difference that *pramātās* belonging to Pure Order possess pure body of the *bindu*, while *Sakalas* the only embodied pramātās of impure order are equipped with material body made of material elements (*jaḍa tattva*).

CHAPTER 6

Steps In The Tāntric Discipline

It has been shown in the foregoing pages that the Supreme Lord, Parama Śiva, exercising His Divine Freedom on the different levels of creation, manifests Himself as *paśupramātā* (fettered beings). We have also seen how He, as a fettered being, is covered by three kinds of defilements (*mala*) which make him to forget his Divine Essence, and force him to undergo repeated transmigrations in this world and experience the fruits of his deeds.

We have also observed that the self-manifestation by the Supreme Lord as fettered beings represents His descent or involution (*avaroha*) on the material plane, looking from His point of view. Now the question arises how he can evolve from his present position as fettered being to ascend (*āroha*) gradually to the highest level of perfection to achieve the Supreme Goal.

Sri Aurobindo, in his *magnum opus* 'Life Divine' has given the answer. He observes that evolution is a natural universal process which is going on eternally and imperceptibly in the insentient and sentient world eversince the involution of pure Spirit into the matter. This process is a logical corollary to the process of involution when the world was first manifested.

The Śaiva and Śākta Tantras are the ardent advocates of the theory of evolution not only in the field of creation but also in the spiritual world. They are probably the first propounders of the theory that a process of involuntary evolution of embodied beings is going on eternally in creation—lower animals evolving and ascending to higher levels of creation, man evolv-

ing and gradually rising up in the hierarchy of created beings, ending up in the achievement of the Supreme Goal. Of course, this theory pre-supposes the existence of hierarchical order in the creation to which both the Śaiva and Śākta Tantras subscribe. We have discussed this in the preceeding chapter under the heading Śaiva conception of Experiencers.

The Śaivācāryas of Kāśmīra, who have given their own interpretation of the Śaiva Tantra, take a step further in ascribing a positive role to Divine Freedom of the Supreme Lord. Though they generally donot oppose the theory of natural evolution operating eternally in creation but, being ardent advocates of Divine Freedom, they donot attach much importance to evolutionary process. According to them, the process natural evolution of embodied human individual to the Supreme Spiritual End is of little value to one who aspires to reach the Supreme Goal in his life time. He cannot afford to wait indefinitely and suffer in embodied condition, for natural evolutionary process is painfully slow and time consuming. Hence the Śaivācāryas seek refuge in the Divine Freedom of the Supreme Lord which operates without any restriction or pre-condition, and can hasten the ascent of the individual aspirant. It is for this reason that the spiritual aspirant existing in fettered condition (*pāśabaddha pasu*) is advised to attune himself to the Divine Will of the Supreme Lord which is omnipresent in creation and operates imperceptibly, and seek its help to disentangle himself from the worldly web. This line of approach in spiritual discipline was first advocated by the followers of Spanda School of Śaiva thought who, inturn, were probably influenced by the Kaulas belonging to the Śākta stream of thought.

All spiritual aspirants are, however, not capable of obtaining help from the Divine Will directly as it functions independently of individual aspirations and needs, Hence it is laid down that the spiritual aspirants should follow certain yogic disciplines and perform certain yogic exercises suited to their individual needs and in constonance with their temperaments,

in order to embark on the spiritual journey.

The Tāntric texts therefore formulate as many as ten steps which ordinarily lead an individual aspirants to his spiritual Goal. These are (i) purgation of all kinds of defilements (*mala-nivṛtti*), (ii) infusion of Divine Grace and initiation of the individual (*Śaktipāta* and *Dīksā*), (iii) destruction of Spiritual Ignorance (*Pauruṣa ajñāna*), (iv) attainment of the capacity for obtaining Spiritual Wisdom through the hearing of *Āgama Vākya* (words of Āgamic Texts from the spiritual Teacher (*guru*), (v) the rise of intellectual knowledge (*bauddha jñāna*), (vi) simultaneous destruction of intellectual ignorance (*bauddha ajñāna*), (vii) attainment of liberation in embodied condition (*jīvanmukti*), (viii) destruction of ripened fruits of past actions (*prārabdha karma*) through enjoyment (*bhoga*), (ix) the rise of spiritual knowledge (*Pauruṣa jñāna*) simultaneously with the falling off of psycho-physical body (*deha*) and (x) achievement of the Supreme Goal, *Śivatva*.

We propose to consider these steps of spiritual ascent one by one in the following paragraphs. Let us first take up for examination the first step, namely the Purgation. In the foregoing pages we have discussed in detail the nature of three kinds of defilements which envelop every embodied individual existing on the different levels of Māyā, i.e. different *tattvas* of impure order (*aśuddha Adhva*). We have also indicated that with the exception of the *āṇavamala*, the fundamental *mala* arising out of self-imposed limitation, all other kinds of malas (defilements) can be eradicated by an individual through his personal efforts in the form of discipline (*sādhanā*). Or else all these defilements become mature in course of time leading to their eventual destruction. But this process of maturation in which *Kāla Śakti* (time-force) and other unseen factors play a great role is time-consuming. It can, however, be accelerated by an individual being through his personal efforts. In normal state of bondage, when the individual being is covered by three kinds of defilement, his intellect (*citta*) remains coated with different layers of impurities, technically called *kaṣāyas* or *Kleṣas* (lit.

colours) and residual impressions of karma and *vāsanās*. The cleaning or purgation of psycho-physical frame i.e. body which also includes the intellect, is essential for the spiritual aspirant in order to have true glimpse of his real Self. The purgation is, therefore, the first step in the journey of human individual to the Supreme Goal, and as such, has universally acknowledged to be so. For this, the orthodox systems of Indian philosophy such as Sāṅkhya, Yoga, Advaita Vedānta etc. prescribe eight limbed (*aṣṭāṅga*) ethico-psychological discipline (*yoga*), such as, five kinds of abstentions (*yama*), observations (*niyama*), posture (*āsana*), regulation of inhalation and exhalation of breath (*prāṇāyāma*), withdrawl in gradual steps sense-organs from the worldly objects (*pratyāhāra*), fixation of attention on one object (*dhāraṇā*), meditation (*dhyāna*) and concentration (*samādhi*).[1] These limbs of yogic exercise propounded first by the Sānkhya yoga systems are universally accepted as means of cleansing the intellect, the chief instrument of self-knowledge and self-realisation. Since tainted intellect cannot reflect the clear 'picture' of real Self, purgation is considered as a necessary first step towards spiritual self-realisation by almost all systems of Indian philosophical thought.

But the Śaivācāryas of Kāśmīr, who are ardent advocates of the doctrine of Divine Freedom, donot consider the practice of eight limbed yogic exercise to be essential for purgation. According to them, purgation is achieved by the aspirant through the descent of Divine Grace in appropriate measure. As such it is not dependent on individual efforts. Hence they lay stress or the descent of Divine Grace, technically called *Śaktipāta*, which plays crucial role in spiritual discipline.

1. Cf. Yogasūtra of Patañjali II, 29. It may be pointed out here that the yoga sūtras prescribe abhyāsa (repeated practice) and vairāgya (total non-attachment) as the chief modes of yogic discipline, but these are meant for the highest class of spiritual aspirants, while the above are prescribed for ordinary aspirants.

Though purgation takes place with the infusion of Divine Grace in the individual, the Śaivācaryas in their eagerness to give supreme place to Divine Freedom consider the descent of Divine Grace to be the starting point in spiritual journey of the individual aspirant. We have, therefore, discussed this important concept separately in Chapter VII and VIII together with the Concept of *Guru* (Spiritual Teacher) and Dīkṣā (Initiation).

Here, it may be pointed out for the sake of clarification that purgation in an individual aspirant takes place in two phases, one prior to the descent of Divine Grace on the individual being, and other, after the descent of Divine Grace. So far as the purgation prior to the infusion of Divine Grace in the individual is concerned, it can be achieved through the practice of the eight limbed yogic exercise by an individual, or it can take place consequent to the destruction of *māyīya* and *kārma* defilements in course of time. In both these cases, purgation prepares an individual for receiving the Divine Grace in appropriate measure which is indicated by its intensity. It is thus a preparatory step, though not an essential step in the eyes of Śaivācāryas of Kāśmīr advocating Divine Freedom.

Purgation effected by the descent of Divine Grace may be instantaneous, as is in the case of highest class of aspirants who are not required to make any efforts to achieve the Supreme Goal, or alternatively, it may be in gradual steps as is the case with lesser perfect class of human aspirants. The purgation is linked with the destruction of *imāyīya* and *kārma malas* which may instantenous or gradual. We shall revert to this under the heading 'Śaktipāta' in the Chapter VII.

The suceeding step after the infusion of Divine Grace through the medium of *Guru* and initiation by him, which shall be dealt with separately in the next chapter, it the destruction of *Pauruṣa ajñāna* (spiritual ignorance). This needs some explanation as the Śaiva texts of Kāśmīr admit two district kinds of ignorance, one is called spiritual ignorance (*Pauruṣa ajñāna*), and the other *bouddha ajñāna* or intellectual ignorance.

The *Pauruṣa ajñāna* is the foundational ignorance which

arises out of self-imposed limitation or self contraction (*ātma-sankca*) by the Supreme Lord at the beginning of the creative cycle (*sṛṣṭi*). As a result of this, he enwrapped by *āṇava mala* which is nothing but self-contraction, and he experiences himself as bereft of all his Divine powers (*Aiśvarya*) when he assumes the form of spiritual monad (*cidaṇu*). This also makes him to have his self-experience as "I" (*aham*) in not-self (*idam*), the real divine Essence having been eclipsed as a sequel to self contraction. Thus the *Pauruṣa ajñāna* or spiritual ignorance is an offsoort of self-imposed limitation or his envelopment by the *aṇava mala*.

This being the case, spiritual ignorance cannot have intellect as seat as intellect (*citta* or *buddhi*) as it comes into being much later. This ignorance is, therefore, considered to be non-intellectual by nature or spiritual by nature. It therefore follows that its destruction cannot depend on individual efforts which can operate upto the level of intellect only. It is, therefore, held that spiritual ignorance is destroyed simultaneously by the discent of Divine Grace which destroys also the *āṇava mala* simultaneously.

After the individual aspirant obtains freedom from both the *āṇava mala* and spiritual ignorance, he develops with in him the capacity for gaining spiritual knowledge, technically called *Śuddha vidyā* (pure spiritual knowledge), or *sattarka* from the words of the spiritual teacher (*sadguru*), or from his study of scriptural texts (*sadāgama*). In rare cases, this knowledge may arise automatically from within in such aspirants who are completely free from all kinds of defllements *āṇava*, *mnyīya* etc. Such aspirants belong to higher class of *Sādhakas*, and are called *Sāmsiddhika guru* (inborn perfect teachers). The description of Īśvara as is given in the *Vyāsa bhāsya* on the *Yoga sūtra*, namely the sole function of God is to shower Grace on the afflicted persons (*bhūtānugraha*)[1] fully applies to this perfect

1. Yoga Sūtra I, The *Tripurārahasya* says about such perfect beings—*uttamānam tu vijñānam guru-Sāśtrānapekṣam.*

class of *sādhakas*. This step is, therefore, called as the development of the capacity for *sadāgama śravaṇa* (hearing of words of spiritual wisdom). Since the intellect of the spiritual aspirant in this stage is absolutely pure on account of the infusion of Divine Grace, and consequent destruction of the *āṇavamaia* as well as eradication of spiritual ignorance, therefore the moment the aspirant hears words of spiritual wisdom from the mouth of *guru* or gains knowledge from his study of the *sadāgamas*, his pure intellect is at once illumined by the light of the pure knowledge of his real Essence. This knowledge having its locus in the intellect is obviously intellectual knowledge, it is therefore, called *bauddha jñāna* or intellectual knowledge. It is, therefore, conceptual in nature and purely intutive in character owing to its rise in the purified intellect.

The rise of intellectual knowledge in the pure intellect of the spiritual aspirant signalises the end intellectual ignorance (*bauddha jñāna*) which had till then covered the intellect. This is because intellectual knowledge and intellectual ignorance are mutually opposed to one another, and as such cannot co-exist. The annihilation intellectual ignorance (*bauddha ajñāna*) by intellectual knowledge (*bauddha jñāna*) enables the spiritual to attain a state of perfection when he is free from two kinds of defilements viz., *āṇava* and *māyīya* and is firmly established in his real Divine Nature. It is said that *prātibha jñāna* (pure intuitive knowledge) arises from within the purified intellect of the aspirant. As this knowledge is not derived from any external source, it has been described as *anaupadeśika mahājñāna* (Great knowledge nor derived from any *upadeśa* by any external teacher etc.).

Such aspirants are said to achieve complete emanicipation while existing in embodied condition which is technically called *jīvanmukti*. The psycho-physical body in this state, continues to exist on account of the continuance of seeds of *Karma* which are ripe and start fruition, technically called *prārabdha karma samskāra*. This also means that *kārma mala* continues to exist in this state despite the destruction of *āṇava* and

māyīyamalas, and hence physical body continues to exist.

All school of Indian philosophy including the Tāntric school believe that the *pr rabdha karma* cannot be destroyed by any other mean except through enjoyment (*bhoga*). The Śaiva and Śākta schools with their emphasis on the Divine Grace make one exception. They hold that in extreme rare cases where the Divine Grace descends in extremely intense form, destruction of all the three kinds of defilements viz., the *āṇava*, *māyiya* and *kārma* which includes *prārabdha karma*, is instantenous. Abhinavagupta, in his *Tantrasāra*, has cited the case of those rare yogins who, on being infused with Divine Grace in extremely intense form, attain the Supreme Goal viz. *Śivatva* in a moment as it were, without having to practise any discipline whatsoever. Such previleged aspirants loose their physical body immediately after the infusion of Divine Grace, and as such are only exceptions.

In most cases the union of the spiritual aspirants with Divine Essence takes place simultaneously with the influx of Divine Grace in them, but the eradication of all kinds of ignorance takes place in gradual steps. Hence the Supreme End is not reached by them the same moment. In the intervening period between the infusion of Divine Grace and the destruction of physical body, they are firmly established in their Divine Essence, and enjoy fruits of liberation while existing in embodied condition. This state of their existence is technically *jīvanmukti*.

Maheśvarānanda describes the *jīvanmukti* an *Mahārtha Mañjarī*[1] as a state in which there is perfect equilibrium between liberation and enjoyment. Śrīratnadeva days that the states of enjoyment and liberation are not identical in essence, and as such are not seen together under normal conditions ; but when in special cases, these are found together perfectly balanced, this state is called the state of *jīvanmukti*.[2] The spiritual aspi-

1. op. cit., p. 137.
2. cf. Bhuktir-vāpyatha muktiśca nānyatraikapadārthataḥ. / bhuktimukti ubhe deer viśeṣe prakīrtite //

rant in that state participates in all the normal activities in life, but at the same time, experiences the world around him to be his self-expansion, an expression of his Divine Glory.[3]

The Sahajīyā Buddhists, it may be mentioned here, too believed in the existence of this state as is evident from their statement that the spiritual aspirants experience *mahāsukha* (great Bliss) when he is able to control the movement of the sun (*sūrya*) and the moon (*candra*) in the *nādis* (channels) existing in his body, and also succeeds in enkindling the light of *bodhicit* (consciousness). They further point out that the attainment of this condition leads to his achievement of both *bhava* (worldly life) and *nirvāṇa* all at once.

The attainment of *jīvanmukti* does not mean the achievement of journey's End, for so long as the aspirant continues to exist in embodied condition, he is enveloped by the *Kārma mala* which infact is the same as *prārabdha karma*. As a consequence of this, the *Pauruṣa jñāna* (Spiritual knowledge) (which has been described above) cannot arise in him. The continuance of physical body is an obstacle in the way of the rise of *Pāūruṣa jñāna* which is not conceptual by its very nature. Hence it is said that the association of the aspirant with his physical body must cease before the aspirant can have the perfect integral self experiece of his Divine Essence which is the same as the *pauruṣa jñāna*. The *pauruṣa jñāna* is said to be in the form of *pūrṇāhāntā*. This is the Supreme Goal, the ultimate End.

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3. cf. *Sarvo mamāyam baibhavaḥ.*

CHAPTER 7

Śaktipata (Descent Of Divine Grace) And Guru

(1) *Śaktipāta*

As has been observed in the foregoing pages, all Tāntric Śaiva Schools of thought agree in postulating the Supreme Reality, the Parama Śiva as performing eternally five functions, technically ealled *Kṛtyas,* viz., *tirodhāna* (self-limitation), *Sṛṣṭi* (Creation), *Sthiti* (maintenance), *Saṁhāra* or *pralaya* (dissolution) and *anugraha* (Grace).[1] These functions which the Supreme Lord is said to perform in cyclic order, are very important from the point of view of manifestation of the world as well as from the point of view of *sādhanā* (Spiritual discipline), for it is the generally accepted view of all shades of Tāntric tradition, *Śaiva, Śākta* and *Vaiṣṇava,* that the Supreme Lord, out of His Free Will, assumes different roles of subjects, objects (*grākaka, grāhya*) and means of their enjoyment (*bhoga-sādhana*) in creation.[2] The created world, thus, represents a sort of involution of the Supreme Spirit i.e. the Supreme Lord in the realms of matter, a descent.[3] The Tāntric systems also subscribe to the theory of evolution as a natural phenomenon which is continuously going on in creation. This concept, which is totally absent in all other orthodox systems of Indian Philosophy such as the Sāṁkhya-Yoga, Vedānta systems etc., appears to be based only on the scientific principles, but is also

1. Pr. Hd., Sū 10, com.
2. Ibid., Sū 3, com.
3. Ibid.

as a natural corollary to the functioning ever-vibrating (*Spandanaśīla*) Śakti responsible for manifestation of ever-new forms of the Reality.

The evolution of the individual being which is said to be always going on eversince he was first manifested in creation, represents his ascent to the higher levels of creation. Its pace can however be accelerated by him by his performing spiritual discipline or *sādhanā*[4], culminating ultimately in the restoration of his essential Divinity through Divine Union (*Śāmbhava Samāveśa*.

As the descent of the Supreme Lord in the realms of matter *i.e.*, creation is purely volitional, arising as it does from the imposition of self-limitation, the ascent which is a corresponding function of the Supreme Lord must necessarily be purely volitional act, depending on His Free will to put an end to self-imposed limitation (*ātmanugraha*). The Tāntric texts, therefore, consider the *tirodhāna* to be the starting point in the creative cycle of the Supreme Lord's self-manifestation as Universe, while *Anugraha* (Grace) to be the closing point in that cycle. The *Anugraha* or *Śakt pāta* thus represents that function of the Supreme Lord whereby He restores himself in monadic form (*cidaṇu*)[5] to His original Divine Nature (*Svarūpa*), by nullifying the effects of *Nigraha* out of His own Free will (*Svatantra icchā*).[5] It is an eternal function of the Supreme Lord, signalising as it does, the closing point in the cycle of creative process (*Sṛṣṭikrama*) which itself is nothing but a mode of the Supreme Lord's Self-manifestation[6], Divine Sport (*Līlā*), looking from His point of view.[7]

In the field of Tantra yoga, *Anugraha* or Śaktipāta plays a crucial role in as much as it marks the beginning of man's journey to the ultimate Goal which, according to the Śaiva

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4. I.P.V. III, ii. (Bhāskarī Ed.).
5. T.S. XI, p. 118.
6. Pr. Hd. sū 11 com.
7. T.S. XI, p. 118.

Tantras, is not liberation (*mukti*), but restoration of His real Divine Nature i.e. *Śivatva.*[8] Liberation or emancipation ; in Tāntric view, is a negative concept which aims merely at the destruction of one's bonds whereas the schievement of *Śivatva* is positive concept[9] in as much as it results in not only the annihilation of various bonds (*pāśas*) which are responsible for his manifestation as a *paśu* i.e. fettered being but also manifestation of various Divine Powers in Him that are essence of His Divine Nature (*Pārameśvarya*).

The Tantras believe that evolution, as a natural process, eannot take the fettered individual beyond the realm of matter because it is essentially a material phenomenon. Even the individual being cannot cross the zone of *Prakṛtī*, which is the grossest form of Divine Śakti, through his intense personal efforts.[10] Hence *Śaktipāta* (influx of Divine Grace) is considered as indispensable for his upliftment into the realm of Spirit i.e., *Mahāmāyā* or Divine *Śakti* in pure Spiritual form. It alone is capable of enabling the fettered being to cross the levels of *Prakṛti* and enter into the realm of Pure Order that lies beyond *M*āyā.

There is yet another reason for regarding Śaktipāta to be the starting point in man's ascent in the realm of pure Spirit.

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8. Ibid.
9. In this connection it may be mentioned here that the Upaniṣads use the term '*amṛtattva*' (lit Immortulity) frequently to denote the Highest Goal of Life in place of *mukti* (emancipation) which has seldom been used. In the eyes of Upaniṣadic seer *mukti* appearsed to be smaller ideal while achievement of *amṛtattva* was the Supreme Ideal which also included enjoyment of the fruit of Self-knowledge (*Ātmajñāna*). Note also similar distinction in the ideal of *Ārhathood* and *Bodhisattva* propagated by the Hīnayāna Buddhists and Mahāyāna Buddhists respectively.
10. I.P.V., III, ii.

We have already observed that the individual being in bondage is enveloped by three kinds of *malas* (defilement) viz., *Āṇava, Māyīya* and *Kārma*.[11] The *āṇavamala* is he fundamental *mala* enveloping him as it arises out of the imposition of self-limitatiou by the Supreme Lord. The *Māyīyamala* which is due to his being covered by Māyā and her five *Kañcukas* (lit. (sheaths)[12], deprives him of this essential Divinity since it eclipses His Divine Powers such as Omnscience, omnipotence etc. The *Kārma mala* which is due to his envelopment by Karmabījas lying on the level of Māyā makes him assume an appropriate kind of psycho-physical body to satiate his desire for enjoyment. Of these three kinds of *malas* which envelop all embodied individuals, the *āṇavamala* is the chief which can be annihilated only by the descent of Divine Grace (*Śaktipāta*) on the individual being since it is the product of the act of self-limitation (*ātmanigraha*) by the Supreme Lord. Unless the *āṇavamala* is destroyed first[13], the self-imposed limitation is put on end to, the individual being cannot secure his entry to the realm of Spirit, i.e. *Śuddha Adhva*.

Being an eternal function of the Supreme Lord the *anugraha* or *Śaktipāta* flows eternally from the Highest Śource i.e. the Supreme Lord, but it is available to a select few who have developed within themselves the capacity to receive the same in course of time Looking from the qualitative point of view the Divine Grace received by the individual in bondage is always the same, but it differs quantitatively from aspirant to aspirant in proportion to the capacity of the individual being[14] which, again, is directly dependent on the degree of perfection achieved by the individual through his personal efforts.

Abhinavagupta in his Tantrāloka speaks of nine kinds of

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11. See Author's article entitied 'Pañca Kañcukas and Pañcakośas in Charudeva Shastri Felicitation Volume, Delhi 1974, pp. 385-94.
12. Pr. Hd. Su 9, com.
13. T.S. XI, p. 119 ; Also see M.V.T. I, 42-46, p. 5-6.
14. Ibid.

Divine grace based on the intesity of it.[15] He first classified Grace under three broad heads, namely, most intense (*tīvra*), intense (*madhya*) and mild (*manda*) which, again, are put under these heads each viz. most intense (*tīvra*), intense (*madhya*) and mild (*manda*), thus making the number of nine kinds of Divine Grace received by as many kinds of recipient sādhakas. This can be explained on the analogy of rain water falling from the clouds. The Divine Grace is like rain water falling eternally from the Highest Source. Just as the amount of rain water collected in different containers such as holes, pits, tanks etc. depends on the size and capacity of the containers, in the same way the varying capacity of the individual recipient determines the inrensity of Grace received by an individual. If the intensity of Grace were to exceed the capacity of the recipients, the result obviously is bound to be disastrous for the sādhaka.

It can therefore be said that the intensity of Divine Grace received by an individual aspirant is the index of his progress in the spiritual path on one hand, and on the other, it also determines the amount of effort he would have to put in to achieve the Supreme Goal. There is intimate relationship between Divine Grace and individual endeavour for the general rule is that the more intense is the grace in an individual, the less endeavour it would entail on the part of the sādhaka. In other words, the sādhaka has to make good any difficiency in the intensity of Divine Grace received by him by his personal efforts in the same proportion as difficiency, for the comulative resultant of grace and efforts has to be constant. The personal efforts in this case means arduous paths of yogic sādhanā which have prescribed for different types of sādhakas based on the intensity of Divine Grace.

The tāntric texts mention some characteristic signs which indicate the quantitative difference in the intensity of Divine Grace received by the individual aspirants. For instance, it said that the aspirants who happen to receive Divine Grace in most intense from (*tīvra tīvra Śaktipāta*), they immediately lose their body due to the destruction of ripened *Karma* Seeds

15. Ibid.

(*Prārabha Karma*). Just as the body of the individual on being struck by thunderbolt is burnt in a moment, in the same way the body of the recipient of Divine Grace in intense form is destroyed simult aneously with the infusion of Grace and he is said to achieve the Supreme Goal viz. Śivatva without having taken the trouble of performing any discipline.

But all aspirants are not fortunate enough to receive Divine Grace in most intense form. The aspirants who receive the Divine Grace in relatively less intense form than the former (i.e. *madhya tīvra Śaktipāta*), they continue to exist in embodied form owing to the continuance of *Prārabdha Karma*, viz., *Sañcita* (accumlated Kārmic Seeds) and *Sancīyamāna Karma* (*Kārmic* seeds being accumulated) are immediately destroyed. As a consequence the ignorance is not completely eradicated only the 'Sheath' (*āvarana*) aspect of ignorance is destroyed, the *Vikṣepa* aspect remaining inact. This leads to the development of certain signs in the aspirants which indicate the influx of grace in them. For instance, the aspirant develops with in him an unique kind of devotion (*bhakti*) towards the Supreme Being or God who draws them as it were near Himself. Such aspirants in some cases obtain *mantra Siddhi* (control over the potency of magical incantations). This helps in restoring their faith in the scriptural truths. They develop also sometimes the capacity of getting complete knowledge about any object which they perceive. In some cases, they are able to know the real import of the words of Śāstra which generally remain hidden to ordinary beings.

The infusion of Divine Grace in relatively mild form (*manda tivra*) results in the development of intense desire in the aspirants go to a Sadguru (real guru) for instruction and guidance in the Spiritual path. We shall take up for the nature and function of guru for examination in the following pages. It would suffice here to make a general observation regarding Guru.

Broadly speaking there are two types of Guru. One who having established himself firmly in the Divine Essence is capable of leading others to the Supreme Goal. Such gurus as a rule act in accordance with the Divine will and are there-

fore called Sadguru. But there are others who could not reach the Supreme Goal but the moving towards it and are conversant with the path of Spiritual discipline and its pit falls. Such gurus-through very helpful are called *asad gurus*, i.e. Gurus incapable of leading to the Supreme Goal. We shall revert to this in the next section.

Here, it may be mentioned that the Tāntric texts venerated by the Śaiva Siddhāntins consider maturation of *malas* (*mala paripāka*) in an individual is the main factor for determining the descent of Divine Grace[16], while the Tāntric texts venerated by Advaita Śaivities of Kāshmir laying their emphasis on the Divine Freedom (*Svātantrya*), donot postulate any condition for the influx of Divine Grace.[18] The *Mālinīvijayottara Tantra* clearly points out that to conceive of any condition responsible for the descent of Divine Grace would mean firstly, to admit that the flow of Divine Grace from the Supreme Lord is not an eternal pracess, it is infact subject to fulfilling certain extreneous conditions. Secondly, it would come in conflict with the cardinal doctrine of Kashmir Tantric texts viz. *Svātantrya-vāda*.[18] Hence, the descent of Divine Grace must necessarily be regarded as an unconditional act of Divine freedom (*ahetukī Kripā*).[19]

The Tāntric theory about the quantitatlve difference in the intensity of Divine Grace which is discernible only from the point of view of aspirants and not from the point of view of the Supreme Lord, was first postulated by the *Mālini vijayottara Tantra* but later developed by Abhinavagraha in his *Tantrāloka*[20] and *Tantrasāra*.[21] This theory might appear something peculiar to Śaiva Tāntric stream of thought, but its parallel can be seen in the Vaiṣṇava theology and Catholic religions

16. T.S. XI.
17. Ibid.
18. M.V.T. IX, 37.
19. T.S., Ah. XI.
20. T.A. vol. VIII, Ah. XIII.
21. T.S. Ah. XI.

which also believe in the existence of intrinsic differences in men. The differences are not superficial but basic, ascribable to the subtle moment (*Kṣana*) of their creation or coming into existence. Thus, outwardly all men are similar in all respects and identical in essence but as a matter of fact there is intrinsic difference in them so much so that every individual has a distinct personality of his own. The Vaiṣṇava theologians speak of three kinds of *mukti* (liberation) viz., *Sāmīypa* (achievement of nearness to the Godhead). *Sārūpya* (achievement of union with the Supreme God) and *Sārūpya* (achievement of oneness with the Supreme God) which indicates their support for the innate differentiation in men. The Catholic theologians postulate in the Doctrine of Elect by which they appear to subscribe to the same view.

(2) *Guru (Divine Teacher)*

Related with the Tāntric doctrine or Divine Grace is the Tāntric conception of Guru who serves as the medium for the transmission of the Divine Grace to the individual beings. The Guru, as an abstract principle in the field of Tantra Yoga represents the Supreme Lord as the Supreme Compassion (*Anugraha* or *kripā*) incarnate[22]. He not only serves as the medium for the flow of Divine Grace from the Highest Source that is the Supreme Lord, but he also acts as the friend philosopher and guide to him on the worldly level in his spiritual journey to the ultimate Destiny. The Divine Grace, as a rule, cannot flow directly from the original Source i.e. the Supreme Lord, hence the need and importance of the guru to serve as the relaying medium has been recognised in the Tāntric texts.[23] He functions completely under the Will (*icchā*) of the Supreme Lord whom he represents on the lower level.

Generally speaking, he is an embodied being, but his body

22, Cf. T.S. XI p. 124 f.

23. Ibid.

is not made of dominantly impure matter.[24] He is said to have his body completely purged of impure matter, and such mala as the *ānavamala* on account of his possessing Divine Enlightement which has been termed as the *jñāna cakṣu* or the 'Eye of Wisdom'. It is also known as the 'third eye' (*tṛtīya netra* or or *Prajñā cakṣu*), the possession of which enables him to 'open' the eye of Wisdom in his disciple through what has been generally termed as *jñānanjana śalākā* (lit. instrument for removing the darkness of ignorance prevailing in the disciple by the spiritual knowledge). The guru thus possesses the capacity, on account of his having Enlightement to free the disciple from the web of ignorance through his own power and to elevate him to a higher spiritual level of existence so that he could feel himself free the bondage arising out of false identification of self with not-self (*dehātmabodha*).[25]

In this connection it would perhaps be not out of place to mention that the individual beings in bondage are, in the Tāntric view, subject to the operation of two mutually opposite currents of Śakti ceaselessly functioning in their psychophysical body through the inhaling and exhaling of breath, technically called *prāṇa* and *apāna*. The ceaseless functioning of these two vital airs, one of them dominating over the other at one time, is root cause of all their misery and their existence in ignorance.[26] This has to be first controlled in gradual steps, and then stopped before the 'third eye' could be opened in them. It may be recalled here that the seers had recognised this long ago, and prescribed *prāṇāyāma*) as a method to control the functioning of vital airs (*prāṇa vāyu*). Even Gotama Buddha who promulgated the doctrine of Middle path (*madhyamamārga*), practised this form of Yoga, and therefore was probably influenced by it in postulating this doctrine. The guru shows his disciple the practical way to regulate the functioning

24. Ibid.
25. Abhinavagupta distinguishes. *sadguru* from *asadguru*. See T.S. XI, p. 12.
26. Pr. Hd. Sū 14 com.

of *prāṇa* and *apāna vāyu* so that a perfect equilibrium could be established between them, thus paving way to the opening of the middle path (technically called *suṣumnā*) for the ascent of the Primal Energy (technically called *Kuṇḍalinī Śakti*) lying coiled up at the *mūlādhāra Cakra*.[27] This culminates in the opening of the 'third eye' which was closed heretofore. The *guru* simultaneously infuses his disciple with the Divine Grace in appropriate measure, commensurate with his capacity to receive the same. The infusion of Grace results in the rise of pure knowledge, technically called *Sattarka* or *Prātibha jñāna*[28] which would be discussed separately later. The *guru* plays an important role, and it is for this reason that the Tāntric texts unanimously acclaim his indespensibility so far as spiritual discipline is concerned.

In this connection it may be mentioned that certain Tāntric texts like the *Mālinīvijayottara Tantra* make distinction between a *sadguru* (real Divine Teacher) and a *guru* (Teacher) or *asad-guru* (not-real Teacher).[29] A *Sadguru* is one who, having attained perfect Union with the Supreme Lord, is capable of leading one to the attainment of both enjoyment (*bhoga*) and liberation (*mukti*) all at once, besides the Supreme knowledge or *Sattarka*. An *asadguru*, on the other hand, is one who, having failed to achieve the Supreme Knowledge or *Sattarka* directly as a consequence of his Union with the Supreme Lord, acquires it from the secondary sources, such as study of *Āgamic* texts, for from his contact with a *Sadguru* etc.[30] Such *gurus* might succeed in arousing desire in other aspirants for achieviug the Supreme Goal through their contact with them, but they are incapable of transmitting Divine Grace to them they themselves have no contact with the Supreme Lord who is

27. Pr. Hd. Su 14.
28. For its nature see T.S. IV, p. 21-23.
29. M.V.T. IV, p. 25 ; T.S. XI, p. 123.
30. T.S. XI, p. 121.

the real source of Divine Grace.[31] There are different kinds of *gurus* such as *vidyā-guru* (Teacher), *Kulaguru* (Family Teacher) etc. who are too well known to be described here. The Tāntric texts do not underrate the value of such gurus in ordinary life of the individual as they also play a significant role in initial stages,[32] but they do not attach much importance to them in so far as spiritual discipline is concerned, being incapable of relaying the Divine Grace which alone plays a crucial role in the Tantra Yoga.

Broadly speaking, the Tāntric texts mention four distinct types of *Sadgurus* (real Divine Teachers) viz., *akalpita guru, akalpitakalpaka guru, kalpita guru* and *Kapitakalpita guru*.[33] The *akalpita gurus* are those in whom the Supreme knowledge or *Sattarka* arises without there having made any effort in whatsoever form and therefore they donot have to undergo any such rites as *abhiṣeka* (annointing) or *dīksā* (initiation) by any external guru. Such persons are said to be groomed for this enviable position by the Supreme Lord Himself, hence they donot stand in need of any help from any other *guru*. The are therefore regarded as the highest class of guru, possessing the Supreme Enligtenment, also called *Prātibhajñāna* as innatel quality, whereby they are able gain insight into the secrets of al Śāstras and reality all around them without an making effort.[34] Such fortunate few have nothing to achieve as they are said to remain ever immersed in their Divine *Svarūpa* (nature). As Gurus of the highest order, they are said to serve as a medium for transmission of the Divine Grace from the Supreme Lord. The Pātañjala Yoga speaks of *Īśvara* as the *Sāmsiddhika* guru whose main function is the dispense Grace to individual souls in bondage.[35] He infact corresponds to the *akalpita guru* of the Tāntric tradition in nature, status and function.

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31. Ibid., p. 124.
32. M.V.T. IV, p. 25.
33. Quited by G.N. Kavraj, Tāntric Sādhaāu etc., p. 80-83.
34. Cf. *aupadesikajnnana* mentional in Vyasabhāṣya.
35. Cf. Yoga Sūtra I.

The *akalpitakalpaka gurus* are also higher class of gurus who are said to have the Supreme Enlightenment after they have put in personal efforts in the form of *bhāvanā* etc. to arouse as it were the same. Like the *akalpita gurus* they are said to have the Supreme Enlightement inherent in them, but it docs not arise automatically[36]. They seem to suffer from some kind of difficiency for the removal of which they are required to take recourse to such measures as intense concentration (*bhāvanā*). Such *gurus* resemble the *akalpita* ones in as much as they do not stand in need of any help from an external *guru* other than the Supreme Lord himself, or have to undergo purificatory rites such as *abhiṣeka* etc.

The *Kalpita gurus*[37] are relatively inferior class of *gurus* who obtain the Supreme Enlightenment after receiving the Divine Grace through an external *guru* and undergoing such purificatory rites such *abhiṣeka* and *dīkṣā*. Such gurus have to make intense personal efforts to make their psycho-physical body-apparatus suitable medium to act as *guru*. Being dependent on external factors such as an external guru, *dīkṣā* etc. for the rise of Supreme Enlightenment in them, such persons obviously occupy lower position in the hierarchy of gurus.

The *Kalpitakalpaka* gurus are those who are said to depend on such external factors as a guru other than the Supreme Lord and undergo such rites as *abhiṣeka* and *dīkṣā* (initiation) like the *Kalpita* ones, but they generally have the Supreme Enligntenment in its full splendour through their personal efforts. Thus the rise of the Supreme Enligntenment in their case is believed to be more or less independent of externa factors (*akalpita*) unlike in the case of *Kalpita gurus*, such *garus* are technically called *Kalpita-akalpaka*. It may be mentioned here that such kind of *gurus* are very rare.

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36. See G.N. Kaviraj. Tantric Sādhanā. Siddhānta Part I p. 80—83.
37. *Ibid.*

Looking from another point of view, some Tantric texts have broadly classified them under three heads viz. *Daiva* guru or celestial Teachers, *Siddha guru* or superhuman Teachers and *paruṣa guru* or Human Teachers.

The *Daiva guru* or celestial teachers are those teachers who dispense the Divine Grace to superiormost kind of aspirants attaining the highest degree of perfection through their personal efforts by dissociating themselves completely from matter through discriminatory wisdom (*vivekajñāna*). The *Mālinīvijayottara Tantra* mentions the presiding deities (*ādhikārika devatās*) of different regions such as *Rudra, Brahmā, Viṣṇu, Mantramaneśvara, mantra*[39] etc. as the examples of celestial Teachers. It has been mentioned that any individual Sādhaka who possessed an innate desire for enjoyment (*bhogavāsanā*) and had succeeded through his intense personal efforts in dissociating himself completely fromimpure matter, could attain the elevated position of an *ādhikārika devatā* (presiding deity), after receiving the Divine grace in appropriate intense measure and act as a celestial Teacher (*daiva guru*). Such celestial teachers, as a rule, possess body made of pure matter, technically called *baindava deha*, as they stay on the levels above Māyā, that is the region of *Mahāmāyā* or *Śuddha Adhva* (Pure Order).

The *Siddha* Teachers are perfect embodied beings who occupy elevated positions compared to ordinary human aspirant owing to their possessing pure psycho-physical body-apparatus and their intimate connection with the Supreme Lord. Here mention may made of four kinds yogins admitted by the Tantric texts viz. *Samprāpta yogins, ghaṭamāna ycgins, siddha yogins* and *Susiddha yogins.*[40] Those yogins who have received instructions on yoga are called *samprāpta yogins,*

37. Ibid p. 83.
39. T.S. XI p. 118.
40. M.V.T. IV, 33 p. 25.

while those who have started practising discipline in accordance with the yogic instructions are known as *ghaṭumāna yogins.*[41] Obviously, these two categories of yogins are incapable of rendering help to other aspirants as they themselves are said to have just embarked on the path of Tantra yoga. The *Siddha yogins*[42] are those who have not only attained the Supreme Enligntenment but are capable of giving a glimpse of it to other aspirants and thus serve as the instrument of the will (*icchā*) of the Supreme Lord in so far as dispensing of Divine grace is concerned. The *Siddha* Teachers in fact belong to this category of yogins The *Susiddha yogins*[44] are the highest type of yogins who, having obtained firm establishment in the state of Supreme Enlightement, always stay in that state. They are said to have crossed all levels of existence, and hence, are believed to stay above the ordinary levels of existence, They also are said to possess the capacity for acting as guru but they are generally not available to ordinary aspirants.[44] In fact it is said that they function as gurus only through the *Vidyeśvaras.*

The *Puruṣa Gurus* are those embodied human gurus who apparently exist on the Superior plane as the human disciples, but they in fact occupy suyerior position owing to their possessing pure body-apparatus or ādhāra and their intimate connection with Supreme Lord whom they serve as instruments of Divine *Anugraha.* A large number of aspirants are associated with impure matter, hence they are ordinarily incapable of approaching *gurus* belonging higher levels of existence. They, therefore, have to depend on human *gurus* for receiving the Divine Grace through them.

All the Tantric texts, irrespective of the stream of the thought to which they belong, declare that the Supreme Lord is

41. Ibid IV, 35—36 p. 25.
42. Ibid IV, 37 p. 25.
43. Ibid IV, 38 p. 26.
44. M.V.T. IV, 36 p. 26.

the Highest Guru, the source of Divine Grace He has been already stated, the performance of five eternal functions is His unique characteristic.[45] Of these function of *Anugraha* (Dispensation of Divine-Grace) is the principle one which He does directly or through some medium who is considered to be His own instrument. The Supreme Lord pervades every where, hence by virtue of His omnipresence. He occupies every position simultaneously, without abjurning His transcendent Nature. He can adopt any medium of His own choice for transmitting the Divine Grace who, at that moment, comes to be known as the *guru* to that particular individual. The elevation of human individual in generally temporary as it last till the exhaustion of the residual inpression of his meritorions deeds when he retires giving place another human individual who continues the function and thus keeps the chain unbroken.

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CHAPTER 8

Diksa (Initiation)

After the descent of Divine Grace from the Highest Source i.e., the Supreme Lord through the medium of the guru, the *dīkṣā* (initiation) is the most important step towards the achievement of the Supreme. It has been defined as that 'step the Supreme Knowledge is imparted and the fetters are cut as asunder'.[1] The Supreme Knowledge which has been technically called *Pauruṣa jnāna*[2] in the Śaiva Tantras, lies dormant within every individual so long as the different *malas* acting as sheaths exist in him The Supreme Knowledge does not lie on the plane of the intellect, and therefore, has been described as non-conceptual nature (*vaikalpika*).[3] As such, it cannot co-exist with the ego-sense (*ahaṅkāra*) which is conceptual by nature, and therefore, not-true. It is however said to be of the nature of *Pūrṇāhṁtā* (Supreme (Self experience) which is characterised by the manifestation of the *Svātantrya* (Divine Freedom)[4]. The manifestation of *Pūrṇāhaṁtā* in the individual is not possible till all his felters are not destroyed, felters that are existing in him in the form of three *malas* viz. *āṇava*, *māīya* and kārma ever since the first creation. This is what exactly is achieved hy *dīkṣā*, the most important step in the individual's

1. Dīyate jñāna sadbhāvāh, kṣīyate paśuvāsanā/Dāhakṣapaṇa-samyuktā dīkṣā teneh kīrtitā/ /.
2. Cf T.S. A.I., p. 2-3.
3. Ibid.
4. See author's article, in 'Corpus of Indian Studies' Calcutta, 1980 p. 153-64.

spiritual life. The two impediments in the path leading to the achievement of the Sumum-Bonum are the two *mala*, in particular, the *āṇava mala* (fundamental defilement in the form of self-contraction) and the *Kārma*, which is corresponding to the *prārabdha karma* of orthodox schools of Indian philosophy and therefore responsible for continuance of the embodied state.[5] The process of Tāntric initiation eradicates these two malas, paving way for the rise of *Pauruṣa jñāna* in the individual lying concealed hereretofore.

The process of initiation differs from individual to individual, depending it does on the degree of intensity of Divine Grace received by an individual. Broadly speaking, there are four kinds of dīkṣā viz. *anupyāadīkṣā*, *Śāṁbhavī dikṣā*, *Śakti dīkṣā* and *āṇavī dīkṣā* in accordance with descent of Divine Grace on the individuals in most intense, more intense, intense and mild forms. The anupāya dīkṣā is the highest kind of dīkṣā which is available to those wno have received the Divine Grace in most intense form. This dīkṣā is so powerful that it enables the aspirant to realise the Supreme Goal almost instataneously,[6] without entailing any effort on the part of the individual.

The *Śāmbhavi* dīkṣā which also is available to a fortunate few, also results in the realisation of the ultimate Destiny, namely *Śivata* almost intantaneously, though the sādhaka has to pass through certain states of mystic experience when they are said to intuitively "see" in their pure *citta* (*cidākśā*) the ever-vibrating Divine Śakti in its Fulness as the Supreme Light.[7]

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5. The Kārmamala has been held responsible for one's birth (i.e. relation with a body), āyu (the period of one's relation with body) and bhoga (enjoyment). It is also said to produce the sheeth in the form of five *Kañcukas*. See I.P.V. III, 2, 45, p. 244.
6. T.S. II, p. 8-9.
7. Ibid III, p. 10-12.

The different phases of Śakti, technically called *kalās*, symbolised by the different *varṇas* (letters), gradually unfold themselves in his experience which, later, colease in his self experience as *Aham*.[3] This mystic self experience of *Aham* contains with it the infinite variety in the play of the Divine Śakti, as a result of which the creation is 'unfolded' (*unmiṣati*) without. The aspirant then experiences that the entire range of creation, resulting from the play of the Divine Śakti, is nothing but an extension of his Divine Nature as *Śiva* (the Lord), a self-projection. Thus the apirant realise His Divinity in its full Glory which is the Supreme Goal.[9]

The *Śakti-dīkṣā*, though equally powerful, in the removal of the veil of ignorance from the intellect fails in removing the sake from *buddhi*. As a result of this, the false experience of Self in not-self (*anātmani-ātmabodha*) which is technically called *aśuddha vikalpa* persists. The individual aspirant is required to make special efforts for its removal through transformation or purification (*saṃskāra*) of *aśuddha vikalpa* through a process, technically called *bhāvanā saṁskāra*.[10] In this task, *sattarka* or *prātibha jñāna* (Pure knowledge) playsr an important role. It is believed that the *sattarka* o *pratibhajñāna* arises automatically in the aspirant's *buddhi* with the descent of the Divine Grace and accomplishment of dīkṣā (initiatlon), but if the *buddhi* (intellect) continues to remain clouded by the persisting veil of ignorance due to the mildness of Grace, the aspirant then is required to take recourse to such factors as study of *Sadāgama* (appropriate) Tgamic texts) or listen to the spiritual discourse given by the Guru (*Gurūpadeśa*). Even the performance of *dhyāna* concentration), *yoga*, *Japa* (repitition sacred mantras), *Vrata*

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8. Ibid p. 10-16.
9. Ibid p. 18-19.
10. T.S. IV pp. 21-22.
11. Ibid pp. 26-27.

(austerities), *Hom* , (sacrifice) in the manner laid down in the Āgamas might be necessary for cleansing the intellect and transforming the *aśuddha vikalpa* into *śuddha vikalpa* (pure knowledge in the form of the experience of self in the Self).[12]

The *Āṇavī dikṣā* is generally given to those who are recipient of Divine Grace in very mild form. The mildness of Grace received by the aspirants results in the persistence of veil of ignoronce in the intellect in the form of a thick layer which cannot be broken by ordinary means. Such Sādhakas are, therefore, required to resort to *Kriyā Yoga*[13] in the manner prescribed by the Tāntric texts. It has been said that the[5] aspirants have to take help from such supports as *prāṇa-śakti, buddhi*, physical hody etc.[14] for his a cent in the spiritual path as directed by the Guru at the time of his initiation (*dikṣā*). In this connection it might be mentioned here the *Saḍanvaya—mahratna* mentions ten kinds of *āṇavi dīkṣā*[1]e which are briefly described below :

(*i*) *Smārti āṇavi-dīkṣā*—The guru sometimes destroys the three kinds of *pāśas* in the body of his disciple who happens to be staying at a distance by establishing contact with him through remembrance (*smarana*). Thereafter he directs him to perform *laya yoga.*

(*ii*) *Mānasi-aṇav dīkṣā*—The guru generally makes th disciple sit near him and destroys the three kinds of *pāśas* (fetters) existing in his *ādhāra* (i.e. body) through mental communion.

(*iii*) *Yaugi-āṇavi dīkṣā*—The guru enters into the body of his disciple through yogic method and establishes identity with him while performing this kind of dīkṣā.

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12. Ibid.
13. Ibid V, p. 35.
14. Ibid.
15. Cf. G.N. Kaviraj Tāntrik Sādhanā. Siddhānta, Ibid I, p. 215.

(iv) *Cākṣuṣī-āṇavi dīkṣā*—The guru sometimes casts glance on his disciple while in trance, and thus performs this kind of dīkṣā.

(v) *Sparśinī-ānavī dīkṣā*—The guru sometimes touches the head of disciple with his hand, muttering appropriate *mantras*, and thus performs this kind of dīksā.

(vi) *Vācakī-anavī dīkṣā*—The garu, some times, tells his disciple the holy *mantras*, demonstrating the way *mudrā*, *nyāsa* is to be performed in this kind of dīkṣā. The disciple is required to repeat the holy mantras along with the mudrānyāsa daily in order to cleanse his body and thereafter achieve the supreme Goal.

(vii) *Māntrikī-ānavī dīkṣā*...The guru sometimes, 'delivers' the holy *mantra* to his disciple by becoming an embodiment of the *mantra* itself. He accomplishes this along with *mantranyāsa*.

It may mentioned here that *cākṣuṣī*, *Sparśinī*, *Vācīkī* and *māntrikīānavi dikṣās* are very popular forms of *āṇavī dikṣā* that one sometimes comes across being performed.[16]

(viii) *Hautrī-āṇavl-dikṣā*—The guru sometimes performs *homa* (sacrifice) for the purification of various kinds of *adhvas* in the disciple, and thus performs this kind of *dikśā*.

(ix) *Śāstrī-āṇavi-dīkṣā*—The *guru* sometimes teaches the duly qualified disciple the real meaning of the Āgamic Texts. Obviously, for this kind of *dīksā*, the disciple must possess appropriate mental qualities as well as must have full faith in the truth revealed by the Āgamic Texts.

(x) *Abhiśecakī-āṇvī-dīksā*—The guru performs this kind of *diksā* by propitiating Śiva and Śakti in a pitcher in prescribed manner. This is also called *Śivakumbhābhiṣeka diksā*.[17]

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16. G.N. Kaviraj in his Tāntric Sādhāht, p. 215.
17. Cf. G.N. Kaviraj Tāntrika Sādhāntā. Sādhānta, p. 215.

There is yet another classification of Dīkṣā mentioned in Some Tantric texts[18] from a different point of view. It is said to be of eight kinds as mentioned by Abhinavagupta. These are *Samayadiksā, Putraka diksā, Śivadharminī diksā, lokadharmiṇī dṣkṣā, kriyādikṣā, jñānadīkṣā, Sabıja dīkṣā* and *nirbīja dīkṣā*. There is a sort of gradation in these different types of *dīkṣā* as there are in some cases complementary to each other, leading one to the achievement of different goals. For instance, Samayadīkṣā, the preliminary dīkṣā, āvailable to all those aspirants in whom the malas have ripened under the influence of *Kālaśakti*[19] (Time-factor) and who have received the Divine Grace in mala form. The guru appears at the right moment to place his hand, technically called *Śivahasta*, the head of the disciple and thus initiate him into the secrets of Āgama śāstra. Thereafter, the disciple becomes qualified for performing various forms of Kriyā such as *homa* (scrifice), *japa* (repition of sacred mantra), *pujā* (worship), *dhyāna* (meditation) etc. as prescribed in the *Āgamic* texts. It has been said that the task of the purification of the disciple is accomplished by *Samayācāra*,[20] consisting of *caryā* and *dhyāna*. The carrying out of rites prescribed by the *Ā*gamas on the lines indicated by the *guru* is called *caryā*. The *dhyāna* signifies control of breath etc. and meditation as laid down in in the Agamas. It is true that this kind of *dīkṣā* does not end in the achievement of the ultimate Goal but it is capable of leading one to the achievement of the status of *Īśvara* or lower kind of *mukti* (liberation)

18. See Svacchanda Tantra II, p. 241 ff. for Various kinds of dīkśā.
19. The *kālaśakti*, also called *Raudriśakti* of *Kalāgnīrudra* is nothing but a form of *Kriyā śakti* of the Supreme Lord. It is said that due to the incessant functioning Kriyā śakti of the Supreme Lord, the malas in all the fettered beings undergo maturation in cause of time. The *Dikṣā* too is an aspect of the *Raudrī Kriyā Śakti*.
20. Cf. MVT, VIII, pp. 40-46.

and also enables him to receive higher kind of dīkṣā, such as *Putraka* etc. One of the purpose of *Samayi dīkṣā* is the purification of different kinds of *pāśas* (fetters) in the *paśu* (fettered beings i.e. men in bondage), but this purification does not necessarily result in the destruction. In fact, the purification of *Pāśas* leads one to the achievement of some of the Divine Powers of the Lord whose proximity he achieves through his efforts.

Broadly speaking, the *Samayi dikṣā* brings about the purification in three steps viz., *jatyuddhāra* (achievement of one's elevation from his present level of existence in embodied beings), *dvijatvaprāpti*[21] achievement of the status of the 'twice-born'), *Rudrāṁsatāprāpti* (achievement of the touch with the Divine). The moment the guru places his *Śiva hasta* on the head of the disciple, the process of transformation sets in his psycho-physical body [22] Prior to his receiving the *Samayi dikṣā*, his physical body was the resultant of his *prārabdha karma* (the *Kārmic seeds*) hence it was incapable of performing sādhanā on the lines as laid down in the Agamas. The performance of *samayi dṣkṣā* sets in motion the process of transformation of all the constituent elements in his body from impure physical to pure physical whiah, in fact, is the resultant of the sacred *mantra* given to the disciple by the guru at the time of his initiation.[23] The *mantra* given to the disciple is not merely combination of certain sounds (*varṇa*), it symbolises the Divine Śakti that has been 'swakened' by the guru in form of *mantra* (sacred word) and given to the disciple. As he reprets the sacred *mantra*, it acts from within, bringing about total chang in his body-apparatus in gradual steps. When the body-apparatus of the disciple becomes completely purified through

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21. M.V.T. VIII, 131.
22. Ibid IX, 44.
23. Ibid IX, 49-50.
24. T.S. XII, p. 130.

mantra,[24] the disciple attains *drijatva* (the state of twice-born) It may be mentioned here the various Gṛhyasūtras and smrtis. prescribe forty *saṁskāras* beginning with *grabhādhāra* (infusion of pregnacy) as a result of whic a person is said to become a *dvija* (twice-born). The Agamas accept these *Sāṁskāras* as a means of attain *dvijatva* (the status of twice-born), but add that if these *saṁskāras* are performed alongwith the use of certain *mantras* laid down in the Agamas under the supervision of guru, one can become a *dvija* of the highest order. The entire process leading to the attainment of *dvijatva*, thus, in the eyes of Agamas is essentially a spiritual proce s of transformation of one's body-apparatus as again the one laid down in the texts of Dharmaśāstra which aims at the purification (*Saṅskāra*) on the external level only. Hence it is said that following the performance of *Samayīdikṣā* and consequent transformation of the body-apparatus of rhe disciples under *jātyuddhāra*, they attain only one kind of *dvijatva*[25] viz. *Śivamayī* or *Bhairavī dvijatva* as against three different kinds *dvijatva*, following *saṁskāras* laid down in the texts of *Dharmaśāstras*.

The next step is *rudrāṁśaprāpti*, i.e. attainment of the touch with the Divine whereby one ultimately becomes Divine. It has been said that the guru should first perform the *prokṣana kriyā* (sprinkling) and the *tāḍana kriyā*[26] (striking) in the body-appratus of his disciple, at the very outset. Thereafter he should 'take himself out' of his own body through *recaka kriyā* (process of going out), and enter into the body of his disciple and 'rise up' to the level of his 'heart' thus the central place in order to slacken his disciples intimate connection with his gross physical body (*Sthūla Śarīra* or *puryaṣaaṭk*). This entire process is technically called *Visleṣana Kriyā* (the process of slackening).[27] Then the guru should cover the 'bond of connection'

25. G.N. Kaviraj : Tāntric Sādhanī Siddhānta, p. . Also see Soacchenta Tantra.
26. Cf. M.V.T. IX, 58.
27. Ibid IX, 49.

between the self and the body in the disciple's body and thereafter raise it to bring on the level of *dvādaśānta* or the head. Then he should draw his disciple up after 'closing him up' on the lines of a lotus flower through *Saṁhāra mudrā*. While accoomplishing all these tasks in the body of his disciple. the guru should keep himself identified with his disciple in his body. Thereafter, he should 'return' to his own body through a process called *ūrdhvarecaka*.

As the disciple 'rises up' or soars on being pulled up by his *guru* acting within his body, he passes through six steps on which he is said to 'abandon', six devatās (the presiding deities) stationed on different levels within his body as well as outside his body. These are - Brahmā on the level of 'heart', Viṣṇu on the 'throat (*Kaṇṭha*), Rudra on Tālu (palate), Īśvara on the space between two eye brows (*bhrūmadhya*), Śadāśiva on the forehead (*lalāṭa*) and Śiva on the *Brahmarandhra*[29]. The journey of the discipie within his body as a result of his being pulled up by the *guru* from within, simultaneously results his crossing the six levels of existing on the outer plane, technically called *Saḍadhva*[30]. This also endows him with the capacity for the workship of the Supreme Lord through whose grace he ultimately succeeds in attaining the status of Īśvara.

Samayadīkṣā is generally followed by *Putraka dīkṣa*[31], though in exceptional cases the latter is not preceeded by the former. *Putraka dīkṣā* cannot take place in the absence of the purification of six *adhvas* having been accomplished before hand, which also involves the purification of *pāśas*, hence *Samaya dīkṣā* is said precede the *putraka-dīkṣā*. This is because *putraka dīkṣā* involves the sādhaka's coming in contact with the Supreme Being which is possible in the absence of

28. T.S.. XIII, p. 41.
29. MVT IX, p. 51.
30. Ibid IX, p. 53—54.
31. T.S. XIV, p. 156.

eradication of *malas*. *Samaya dīkṣā* not only results in establishing a short relationship of sādhaka with the Supreme Being, it also is said to accomplish, though partially in the initial stage, the destruction of pāśas, hence it has assigned first place among the different types of *dīkṣās*. In some cases, where the Divine Grace has been received by the sādhakas in sufficiently intense form, destruction of pāśas is accomplished simultaneously by the Divine Grace Itself, hence in sueh cases the *putraka dīkṣā* can take place directly without being preceeded by *Samaydīkṣā*. It has been enjoined that the *guru*, while performing the *putraka dīkṣā*, should first see the inclination of his discipline, for broadly speaking, there are two kinds of *sādhakas*—some aspire for pure enjoyment on the higher spiritual plane, while others consider the attainment of emancipation to be their Supreme goal.[32] It has been laid down that the guru should not destroy the (residual impresimpressions of meritorious deeds (*śubha karma saṁkāras*) lying in his ādhara (i.e. psycho-physical body) in order to enable him to continue to live in embodied condition to enjoy pure *bhoga*,[33] after attaining Divine Status through his contact with the Divine Being. The sādhakas who desire emancipation are of two kinds, some possess innate capacity to strive for their own emancipation, and others depend wholly on guru for help. The guru should bear in mind this distinction before administering this kind of *dīkṣā* which eradicates all kinds pāśas existing in the sādhakas. A detailed description of the rites performed at the time of this dīkṣā has been given in the Āgama texts like the *Mālinīnjayottara Tantra* which has been summarised by Abinvagupta in his *magnum opus*, *Tantrāloka* and smaller text *Tantrasāra* (An. XIV).

Some Āgama texts mention two distinct types of sādhakas among those among those who desire to have pure enjoyment

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32. Cf. T.S. XIV, 158 ; Also see M.V.T. XI, 1.
33. Cf. Bhogecchoḥ śubham na śodhayet Ibid.

on the higher spiritual planes. They are technically called *Śivadharmiṇī sādhakas* and *lokadharmiṇī sādhakas*,[34] and accordingly two different kinds of *dīkṣā* named after the sādhakas' type are administered to them by the *guru*. As a result of *Śivadharminī dīkṣa*, the sādhakas achieve three different kinds of *siddhis* in accordance with their capacity, such as the attainment of the status of *Mantreśvara*, or *Mantra* or achievement of *Piṇḍasiddhi* i.e. perfection of their body-apparatus.[35] The attainment of the status of *Mantreśvara* or *Mantras* by the sādhakas not only results in their elevation to higher levels of pure beings (*ādhikārika devatā*), it also provides them with the opportunity to govern on the different regions under them.

The attainment of *Piṇḍasiddhi* confers on them certain opportunities for pure *bhoga* on the level where they happen to exist. The sādhakas enjoy the fruits almost equivalent to Upanisadic *amṛtattva* (lit. imortality)[36] after having attained bodies free from all kinds mutation, such old age, death etc. Such bodies are not destroyed even at the time of cosmic dissolution (*pralaya*), hence they continue to exist as Enlightened Beings till they desire to achieve *Śivatva*. Other kinds of Siddhis mentioned in the *Mālinīvijayottara Tantra* such as *khaḍgasiddhi*, *pādukāsiddhi* (where by they are able move through air at will), *añjanasiddhi* etc. are also included in this category.[37] The *Śivadharmidikṣā* is available to both *Sannyāsins* who have renounced this world and *gṛhastas* i.e. those who continue to lead family life.

The Sādhakas who are eligible for the *lokadharminī dīkṣā* are those who desire their union with the Supreme Being, the

34. Cf. Svacchanda Tantra II, 141-144.
35. Ibid., T. 144.
36. Cf. Kathopanisad. See author's article "Kaṭhopaniṣad varṇita tīna varon kā ādhyatmika mahattva" in Viśva Jyoti. Upaniṣādaṅka.
37. Cf. M.V.T. XIII, p. 84 ff.

Supreme Lord.[38] It has been said that when the *guru* gives this kind of *dīkṣā*, the residual impressions of demeritorious *karma* (*pāpa*) of the past as well as of the future are destroyed, but the residual impressions of the meritorious *karma* perfomed by the sādhaka in the past continue to exist which later are converted into various kinds of *Siddhis* such as as *aṇimā*, *laghimā prāptī* etc. as found described in ihe Pātañjala Yoga system. The residual impressions of past *karmas* which have begun fructifying, technically called *prārabdha karma*, however are not affected this kind of *dīkṣā*, and therefore, the sādhaka has to exhaust them through enjoyment (bhoga). It has been said down that if the *guru* finds in the sādhaka desire lurking for pure *bhoga* of various kinds *siddhis*, he should send him to higher levels of existence after his dissociation from the gross physical body due to exhaustion of the fruits of *prārabdha karma* from where he ultimately attains union with the Supreme Lord. In rare cases, where the sādhakas desire union with the presiding deities of regions beyond Māyā, the guru unites them wirh the deities after initiating them accordingly.

The sādhakas who aspire for the attainment of personal liberation, which is infact union with the Supreme Lord, can be put under three categories,[39] first are those who are not endowed with adequate mental faculty and hence they are incapable of understanding the true significance of the Supreme Truth. The immature young persons, the mentally deficient grown up persons, the old and infirm, ladies etc. come under this categories for whom *nirbīja dikṣā* has been prescribed. It has been said in the *Svaccannda Tantra* that such sādhakas attain the liberation directly as a result of this kind of *dīkṣā* as they possess pure *ādhāra* and *bhakti* (devotion) towards the guru.[40] Such sādhakas donot have to follow *samayācāra* as laid down in the Āgamic texts.

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38. Svach Tan. II, 141.
39. Svac. Tan II, 453.
40. Cf. Ibid.

There are some sādhakas, who are ill and about to die, such sadhakas are incapable of performing arduous course of sādhanā, and hence it has been laid down that guru should perform in such base *sadyonirvāṇadāyinī dīkṣā* i.e. *dīkṣā* which is capable of bringing the desired results instantaneously.[41] In such cases, the *guru* uses extremely powerful *mantras* which are capable of purifying the *ādhāra* simultaneously with the *dīkṣā*. In the case of sādhakas who are extremely old or ill, it has been enjoined that the guru should 'draw him out' of or his body and establish his union with the Supreme Lord.[42]

The sādhakas who possess intelligence and adequate capacity for undertaking ardous spiritual discipline come under the third category of Sādhakas. For them, *sabīja dīkṣā* has been prescribed. It has been laid down that all those aspirants who, have the innate capacity of occupying the position of *guru*, *sabīja dīkṣā*[43] should be given to them, as this alone is capable establishing direct contact with the Supreme Lord in this Absolute form. It has been said that *Sabīja dīkṣā* should be given after performing the 'annointing ceremony' of the sādhakas. A detailed description of the annointing ceremony, technically called *abhiṣeka*,[44] has been given in the *Mālinīvijayottara Tantra*.

It has been laid down that the annointing ceremony of disciple should be performed by placing five *Kalaśas* (pitchers) round the disciple in five quarters, namely South, North, West-east, and *iśāna koṇa*. The five kalās viz. *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śāntā* and *śāntyātītā*, representing respectively the group of *tattvas-prithvī* (earth)[45], the tattvas beginning with *jala* upto *Prakṛti*, from *puruṣa upto śuddhavidyā*, from *śuddhavidyā* to *Śakti tattva* and *Śivatattva* are to be consecreted upon them, one by one, on the five pitchers after uttering appropriate mantras

41. T.S. XV pp. 68f.
42. Ibid.
43. Svach. Tan II, 146f.
44. Op Cit X pp. 68f.
46. Ibid.

under the guidance of the *guru*. As the consecretion is performed by the *guru*, the sādhaka is elevated in gradual steps on the different levels of *tattvas* which are being consecreted, ending the rise upto the level of *Śāntyātīta kalā* i.e. *Śiva tattva*. When the disciple rises upto this level as a result of consecretion, he attains the status similar to the Supreme Lord, hence he is able to enjoy the yogic powers or *siddhis*.

A different kind of annointing ceremony for those who have the innate capacity of occupying the exalted position of *guru* has been prescribed.[47] This is because such sādhakas possess a pure *ādhāra* (body), and have certain moral virtues and qualities of intellect. It has been enjoined that this kind of annointing ceremony should be performed after initiation, which involves direct connection of the disciple with Supreme Being, technically called *Śivatvayojana* (lit. joining with the Supreme Being). Under this ceremony, when five pitchers are consecreted, symbolising five *tattvas* and five *kalās* mentioned above, the five lords presiding over of different *bhuvanas* (regions), beginning with *Ānanda* rising upto *Śiva*, have to be concentrated upon as stationed in the five pitchers.[48] Thereafter, the Supreme Lord is concentrated upon, uttering the prescribed *mantras*. Then wooden (preferably of sandalwood) seat has to be placed in the centre of specially drawn *maṇḍala* (figure prescribed in the Āgamas) under a canopy adorned with holy signs like *Svastikā* etc. Near it, a flag has to be hoisted. After the disciple has been, properly "purified" through certain prescribed '*saṁsakāras*', he is made to sit on the seat where the *guru* worships him with flowers etc. after being united with the Supreme Lord. Thereafter *ārati* of the disciple is performed, which is followed by pouring of holy waters from the pitcher, symbolising the *nivṛttikalā*. This ceremony is technically called *abhiṣecana* (bathing).[49] Then the disciple is made to put off

46. For details see *Tantra Sāra* An. X, p. 109f.
47. Svacch. Tan. II, 141.
48. Cf G.N. Kaviraj, Tāntric Sādhanā siddhānta, pp. 177ff.
49. Cf. T.S. XII, p. 129.

his old clothes and put on new clothes, a ceremony which symbolises his discarding the *Māyā* and its five *Kañcukas* and putting on a new Divine garb. After this ceremonial change of dress, the guru ordains into the new order of gurus by giving him the appropriate dress such the head gear, the *mukuṭa*, umbrella, etc. He also utters the order of the Supreme thus "Hereafter you are authorised to initiate those who are recipients of the Divine Grace in obedience to the Divine Will". Thereafter, he should burn the five pitchers in fire, one by one and touch the hand of the disciple with five fingers. This results in the manifestation of the *mantra śakti* as the divine "glow", and all the *pāśas* of disciple burn out intantaneously, as it were. The disciple then makes obescience to the Supreme Lord, the *guru* and burning *agni*, and attain both *jīvanmukti* (liberation while in body) as well as the Summum Bonum. At the same time, he also is endowed with the capacity of showing the spiritual path to others in difference to the Divine will.

In addition to these different kinds of Dīkṣā, the Āgama texts mention two more varieties of Dīkṣā viz. jñāna *Dīkṣā* and *Kriyā Dīkṣā*.[50] The *jñāna Dīkṣā* is that in which *Guru* not only initiates the disciple with the mysteries of spiritual discipline, which is characterised by the Supreme knowledge, he also "opens up" the knot of ignorance. It is the same for all aspirants. The *Kriyā dīkṣā* which involves taking help from *Kriyā Śakti* while performing the spiritual discipline, is of several kinds, depending on the *adhvas* or orders which one has to adopt and later cross, eg *Kalādīkṣā*, *Tattvadīkṣā*, *Bhuvana dīkṣā varṇadīkṣā*, *mantra dīkṣā* etc. The *Tattvadīkṣā again is of four* kinds viz. *Nava tattvadīkṣa* which involves formation of 36 Tattvas in nine such group as *Prakriti*, *puruṣa*, *Niyati*, *Kalā*, *Mayā*, *Vidyā*, *Īśvara* and *Śiva* or *5 tattvas* viz. *Prithvi*, *apas*, *teja* etc. or three tattvas viz. *Śiva*, *Māyā*, and *ātmā*. The aim however is to realise the one *tattva* viz. *Bindu* (Potential Point), after merging all the tattvas. Here it may mentioned that

50. G.N. Kaviraj, Tāntric Sādhanā O Siddhānta, p. 180.

Abhinavagupta in his *Tantrāloka* has mentioned 74 kinds of dīkṣā at one place, and at another, he observes the *dīkṣā* is of infinite variety, in keeping with varying needs of the numerous disciples.[51]

The Āgamas are replete with the account of various rites which follow dīkṣā such as *adhva—Śodhana* (the purification of various *adhvas*) *Kalāśodhana* (the purification of various *kalās*), *Tattva Śodhana* (the purification of tattvas), *Varṇa Śodhana* (the purification of various *varṇas* existing in the difference parts of one's body which symbolises the universe) *homa* (sacrifice), *pūjā* (worship) all of which are symbolic acts of great esoteric value. The aim of all these rites is to effect disciple's severing worldly ties, and his ascent to higher levels of his spiritual existence. As the true significance of all these rites are revealed by the *guru* to his disciple at the time of initiation which are other wise secret, we refrain from describing them here.

51. Cf. *anantabhāvānaśca dīkṣānantā vibheda-bhāk.*

CHAPTER 9

The Supreme Goal, Śivatva

The Supreme Goal, according to the Śaiva Tantras, is the attainment of one's Divine Nature, the Śivatva. It has already been observed that the Supreme Lord, in exercise of His Divine Freedom manifests Himself as the Universe in which He assumes different roles by contracting and concealing His Divine Nature. It therefore stands to reason that He should by exercising His Divine Freedom in the form of Divine Grace restore Himself to His original Divine Status whieh infact should be the ultimate Destiny. It has therefore been rightly said that the Supreme Lord, during the phase of creative cycle, undergoes involution in the lowest orders of world manifestation out of His own Free Will and again. He evolves in gradual steps to reach the apex of the creative cycle to become Divine which He always is. These two phases of His existence in wbich He alternates as universe are technically called *unmeṣa* (lit Opening Out) and Nimeṣa (lit. closing up) This is the position looking from the point of view of the the Supreme Lord.

Looking however from the angle of individual being in the world who is fettered (baddha) and also covered by various kinds of defilements such as *āṇavamala*, *mayīya mala*, *Kārmamala* and therefore bereft of Divine Powers such as Omniscience, omnipotence, omnipresence etc. and also oblivious of Divine nature, the position is somewhat different. The fettered being technically called *paśu* has to awake, arise and follow a particular mode of discipline in order to regain his Divine Nature. He 'awakes' from 'slumber' only after the influx of

Divine Grace on him, the amount of which as we have already observed is dependent on his capacity to receive it. Thereafter he arises and follows the path of discipline as directed by the *guru* to remove completely the traces of the *mayīya* and *karma malas* so that his Divine Essence which has been lying dormant in him may become manifestation him.

The starting point in the spiritual journey to the ultimate End differs from individual to individual because of the differentiation in the intensity of Divine Grace received by them from the Highest Source. We have already discussed the possible reasons for the same. The Tantras believe that every individual has to devise his own mode of spiritual discipline or sādhanā keeping in view the need and his inclination (which have been indicated in the chapter Dīkṣā). so that theoritcally speaking, no two individuals can adopt exactly the same mode of *sādhanā*. It is true that the Śaiva Tantras prescribe three distinct modes of sādhanā for all aspirants who have been broadly classified under three categories from the point of view of the Divine Grace received by them in most intense, intense and mild forms. But at the same time, it has been categorically stated that generalisation in the field of sādhanā is not possible in view of the varying capacity of the individuals and their inclinations which have to be taken into account while determining the path of spiritual journey which an individual would have to follow. This is the basic feature of the Tāntric view of sādhanā which is quite different from that advocated by the various orthodox schools of Indian Philosophy. The Tantras therefore attach great importance to *guru* who not only initates the individual aspirants and serves as the medium of Divine Grace, but also supervises directly or indirectly their progress in the spiritual path. The Tantras only lay down certain patterns of spiritual discipline from which the individual aspirant closes his own mode in confirm if with their inclination and need under the guidance of guru.

It may not be out of place here to mention that the Tantras emphasise on utilising the different aspects of *Kriyā Śakti*

along with *mantra śakti* for effecting the ascent of individual sādhaka to higher spiritual levels as distinct from that prescribed by the different orthodox system such as Sānkhya-yoga, Vedānta, Nyāya-Vaiśesika etc. For instance it has been stated under the Aṇavopāya that a sādhaka has to adopt one of the *buddhi*, *prāṇa*, *deha* (body), *bāhyavastu* (exterual objects) as the supporting mediums (ālambanas) for performing certain rites prescribed by the Tāntric texts under the expert guidance of the *guru* for accomplishing ascent into higher spiritual realms. The rites prescribed there under are all based on the functioning of *Kriy Śakti.*

As we have said at the very outset though the paths to be followed by the individual aspirants differ from person to person, all of them ultimately lead to the attainmeat of liberation on one hand and perfect union (*samāveśa*) with the Supreme Lord on the other. It is pertinent to point out here that the attainment of liberation in the Tāntric view is not the Supreme goal of human life, for liberation is not the supreme goal of human life. The liberation is a negative concept. Vācaspatimiśra, in his commentary *Sānkhya Tattva Kaumudī* on the *Sānkhya Kārikā* of *Īśvara Kṛṣṇa* has rightly pointed out that liberation means absence of bondage which is due to ignorance. The attainment of discriminative wisdom (*viveka jñāna*) results in the destruction of ignorance which, in turn, put on end to the bondage, thus the attainment of liberation. This view is also supported by the Advaita Vedāntins of Śaṅkara school. The Tantras consider liberation to be a smaller ideal compared to the attainment of one's Divinity which implies and includes the manifestation of the Divine Glory. It is of course achieved as soon as the individual sādhaka receives the Divine Grace from the Highest Source. For, it is said that the influx of Divine Grace, we have already observed, in the individual put, an end to the self-imposed limitation (*nigraha* or *ātma sankoca*). As result of which individual no longer remain a fettered being (*pāsa baddha paśu*). He attains Śivatva almost instant eneously as it were, though he is not able to enjoy the fruits of his

achievement in the form of Divine Powers which remain hidden under the sheaths of *kārma* and *Māyīya malas*. To remove these sheaths he has to make personal efforts in the form of spiritual discipline or sādhanā as laid down under different upayas or ways of spiritual discipline. When he succeeds in eradlcating completely the two *malas* mentioned above through hls intense personal endeavour, he becomes Divene, enjoys the fruits of His Divinity. The attainment of Śivatva is the Supreme Goal of life, the ultimate Destiny. When a sadhaka achieves this, the universe around him does not melt away or disappear from his view, he continues to experience the same as an expression of His Divine Glory, a Sport. A new meaning is imparted to the Universe around him which appears to him as His Self-expansion. He thus not only achieves, the Divine status for himself, but divinises every phase of manifestation around him. He no longer remains a *paśu* but raises himself to the state of *Paśupati*. This is the Summum Bonum, the Journey's End. Thus the Tantras do not negate but they integrate which has been beautifully described by well known Vedic *mantra Purṇamidam Pūrṇamadeḥ* etc.

Between the Summum Bonum and the achievement of liberation following the influx of Divine Grace lie the various states of Divine enjoyment (*bhoga*) which a particular aspirant can aspire for and enjoy, such as thestatus of *ādhakārika devatās* (Presiding Deities) of different regions etc. which have already been referred to in the chapter on Dīkṣā.

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GLOSSARY

Adhva	Order or Level of manifextion in creation
Anugraha	Divine Grace
Anuttara	The Absolute
Aham	Self experience as Pure "I"
Āṇavamala	Defilement in the farm of self-contraction
Ānanda Śakti	Dlvine Śakti in the aspect of Delight
Ābhāsa	Self manifestation
Āmarśa	Self experience
Icchā	Divine will
Icchā Śakti	Dixine śakti in the aspect of Divine Will
Idam	Universe Symbolised as the Pure Object on the Pure Order
Indriya	Sense-organ
Unmeṣa	Opening out
Upāya	Way of self-realisation
Aiśvarya	Divine Glosry
Kañcuka	Sheath for self-concealmeht
Kalā	An aspect of Divine śakti ; one of the five Kañcukas causing limited authorship
Kārma mala	Defilement in the form of residual impressions of past deeds
Kāla	Time ; one of the five Kañcukas Causing confinement of the individual soul to time
Kriyā śakti	Divine Śakti in the aspect of action
Guru	Spiritual Teacher who acts as the medium for the transmission of Divine Grace
Cit śakti	Divine Sakti in the form of Pure Illumination
Citi	Pure Illumination of Consciousness
Cidaṇu	Spirit in the form of monadic Pure Consciousness

Dīkṣā	Initiation
Nigraha	Self-limitation
Nimesa	Chosing up
Nyāsa	Assignment of Powerful Sounds or symbols on the body
Tattva	A level of creation
Parama Śiva	Supreme Śiva who is the Supreme Reality
Parameśvara	Supreme Lord
Paraprāmātā	Supreme Experiences
Parāmarśa	Self-experience
Paśu	Fethered being
Paśu Pramātā	Limited-experiencer
Pāṣa	Fetter or bond
Pūrṇatva	Fulness
Pūrṇāhamtā	Supreme self experience as the pure "I" on the highest level
Pauruṣa Ajñāna	Spiritual Knowledge consequent on the destruction of self-limitation
Prakāṣa	Pure Illumination
Pralayā	Cosmic Dissolution
Pralayākala	A type of disembodied Soul
Bindu	Divine ṣakti in potentialised form
Bauddha ajñāna	Intellectual ignorance
Bauddha jñāna	Spiritual Knowledge on the intellectual level
Maṇḍala	Construction of Cosmic Symbols
Mala	Defitement
Mahāmāyā	Divine Power operating on the level of Pure Order
Māyīya mala	Defilement caused by *Māyā* and its five Kañcukas
Mudrā	Making of proper gestures
Rāga	One of the five sheaths causing thc development of attachment in the spiritual metal
Varṇa	Letter ; Letter symbolising different aspects of Divine śakti

Varṇamālā	Garland of Letters
Vāk	Logos ; Primordial word
Vimarśa	Pure Consciousness in the aspect of Dynamism
Vikalpa	Concept
Vijñānākala	A type of unembodied Soul
Śakti	Divine Powes ; the Supreme Lord in His Dynamic aspect
Śaktipāta	Descent of Divine Grace
Sakala	Embodied Soul
Samivid	Supreme Experiencing Principle
Saṅkalpa	Divine Resolve
Saṁkoca	Self-contraction
Saṁskāra	Residual impression
Śivatva	Highest State of Realisation ; Self-experience as the Śiva
Śuddha Vikalpa	Pure experience, experience of Self in the Pure Self on the intellechcl plane
Śunya	Cosmic Void

INDEX

The words are arranged in the order of English alphabet, Sanskrit technical terms are given in italics.